

REMARKS

Upon the Religion, Trade, Government,
Police, Customs, Manners, and Maladies.
OF THE

City of CORK.

On TRADE;
Bankers, Beef, Malloy-lane France and
Smuggling.

GOVERNMENT.

Charter, Staple, By-laws, Courts, of Law
of Bishop, D'over hundred, and their
Ministers and Officers from Mayors
down to Blue-coats.

In MALADIES are comprehended the
Infirmities of the Body, and Corruptions
of the Mind. As Detraction, Gluttony
and the Gout, Drunkenness, Health and
the Hips, Fornication, Lues, and Ob-
scenity.

By the Free, Plain, Impartial hand of
ALEXANDER the Copper-smith.

To Which is added, a Critical Review
of the whole. By W. Boles,

Cork, Printed by George Harrison, 1737.

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fo

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T O

The F A I R

TRADERS

of The

City of C O R K E,

The following *Perfor-*
mance, is humbly In-
scribed,

by

your most

o'bedient

Servant

Alex: the Coppersmith.

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J
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A

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Speedily will be published, Alexanders Voyages to *Heaven, Hell* and *Purgatory*. Or the Coppersmiths Pious Grave and Learned Observations upon the Inhabitants of the Invisible Regions.



R E M A R K S

Upon the
Religion, Government, Trade &c.
of this

C I T Y.

TH O' the *Jews* appear by a peculiar Malediction to be dispersed into every flourishing Sea-port upon Earth, yet I can't find a Synagogue in this Second City of the Kingdom. It is impossible to discover the Sentiments of a Mans heart unless he vouchsafes to express them by some over-act; insomuch that saving a few private *Free-thinkers* amongst *Divines, Lawyers, and Physicians*, whom I count no part of the Constitution of a trading Town because they live by the Sins of the people; it is notorious by the Publick Edifices for Worship, that the Religion of this City

2 REMARKS upon the

is under the following various Stiles purely Christian, to wit, *Episcopacy*, *Presbitary*, *Quakerism*, *Anabaptism*, *Hugonotism*, *Hypocrisy* and *Popery*.

As the *King*, *Lords* and *Commons* have agreed upon the first to be the most laudable *Mode* of Christianity, I think every wise Man must acknowledge that in obedience to an Act of *Parliament* we should be all of the established Church.

Presbitarianism carries all the *Cakagay* harshness of that costive-faced People who embrace it most; and it is no alleviation of my pains whether my persecution springs from perverse *Zeal* or *Popish Cruelty*.

Quakerism, what ever Errors it may contain, carries nothing in it destructive of the Peace of *Society*, and therefore may be admitted into any State, but as it Wars against human Nature even in immaterial indifferent *Acts* it can be of no duration.

The *Anabaptists* had never power sufficient to do mischief, and as from the peculiarity of their Scheme, and uncomfortableness of their dipping they never
will,

will, it would be unjust to suspect them, because hitherto they have appeared an inoffensive People.

As the Professors of *Hugonotism* were for their *Religion* and *Conscience* banished into beggary from their Country and Estates, and received out of Charity, I will not reproach a set of *Exiles* in their misery.

The *Hypocrites* are a numerous People, produced from various Sects of different principles and Yet have all the same Purpose, tract of thinking and Scheme of Religion. *Hypocrisy* is a compound of the most Sordid hateful qualities that flow from the corruption of human Nature: *Lying* and *Servility* feed the loathsome Monster; for a *Hypocrite* would make but a lean Trade of his *Hypocrisy*, should he deal in Truth and frankness. He has a long part to act, and if his memory fail him in one Since his whole play is spoiled; thus his hazards are so great, that it is imprudent as well as dishonest to set up the Trade in an Age when Piety it self is at so low a price, that its counterfeit can't pass

pass for much. It prevails most amongst *Priests* and *Dealers*, upon whose integrity you must depend for the goodness of their Wares. *Soldiers* get little by it, so you find few in the Army; but *Pulpits*, *Galleries*, and *Altars* are hot-beds to raise *Hypocrites*. When *One* is suspected in a street he should be tryed in his Vicinage and if convicted by the Neighbourhood, he should be branded as a *Heretick* with a Mark of Infamy; for they are the only Sect I would persecute without Charity, and have precluded from the benefit of the free Air of this City. Here I will set my foot in defiance to any Man to produce me a wealthy *Hypocrite* that is not, or would not be a Usurer; who seizing the happy minute of his fellow-citizens misfortune, will thro' the hardness of his heart, and the Covetousness of his Soul even run the bred of his own Family into Jeopardy for thirty per *Cent*. The whole body of Merchants should enter into an Association against these pernicious Locusts, and as the Spartans, when all Laws against Theft proved ineffectual

fixt

fixt the penalty on those who were robbed; So they should resolve it to be as infamous in the necessitous receiver, to give and conceal the Extortion, as in the *Hypocritical Usurer* to take it. At the Chapel you will see him devouring the wooden *Virgin* with Hypocritical Kisses. At Church he bursts his Lungs to raise his Voice. and at Meetings he groans himself a Sleep with an affectation of Devotion. I wish a set of Inquisitors were appointed to raise a Crusade against these Monsters who make Religion a Bawd, and Piety a Pimp, to obtain their ends and deceive Mankind.

The views and interest of the five first conspire the ruin of the last, whom they look upon as a Monster that would devour their Liberty, Religion and Trade. The imprudence of the Papists is amazing. That a set of Men under the frowns of the *Law* should strive to become glaring: for though there is no restraint upon their Consciences there is upon the free exercise of their Religion. I no more condemn a *Papist* for the crookedness of his thoughts
than

I do for the crookedness of his legs, provided he extends them not to the annoyance of his Neighbour; but if he labours under this natural infirmity, he should not wear white Stockings to expose it. Men who like the primitive Christians should light Candles and perform their *Worship* in a *Cavern*; to erect magnificent Piles & in crowds gayly dressed, go in and out in the face of the *Sun*. Men to have a claim to Compassion and a relaxation of the *Laws* ought to express Poverty, and should think themselves happy were they admitted such a share of *Trade* as would produce a comfortable Maintenance, to run openly into every branch and talk big upon *Change*. Men who at the Altar of a registered *Priest* may pray 'till *He* is Dead, to suffer the *Rich* to be plagued and their *Poor* plundered, by permitting the importation of such *Cargos* of *Priests* who swarm about this *City*. But to fulfil all Righteousness & defend Charity as well as Truth, I must in favour of the *Papists* say, that as they differ from the established Church in such a Crowd of Essentials, the

the Terms of Communion with her are not so easily digested as those inconsiderable trifles which the *Seperatists* think good cause of Separation. Transubstantiation, Invocation of Saints, Prayers for the Dead, Infalibility, Pardons, &c. for *Episcopacy* to embrace, or *Popery* to abjure, are insuperable Bars to a general Union: But that Peace and Brotherly-love should be Shipwrecked by a harmlets piece of *Linnen-cloth* fashioned into a thing called a *Surplice*, a sign of a Cross, kneeling instead of setting, Extempore human *Effusions* instead of a better collection of set words, good Instrumental instead of bad Vocal *Musick*, I speak politically of these differences; not as they regard our future wellfare, but as they have a relation to good-will amongst *Men*: For I am convinced that of whatever Sect any Merchant of this City may be, provided he deals in *Honesty*, he will be perfectly happy; but let him go to what Church he please if he trades not in heavenly Commodities. he will surely be a *Bankrupt* in the Kingdom come. The Parliament to restrain
Po.

Popish Power, and suppress *Clans*, has Incapacitated them from purchasing Estates: it would be therefore too hard as well as imprudent to exclude them from the benefit of employing their Money in trade. But then they should be cautious how they extend the verge of Policy, and by a vehement impulse of self-interest raise themselves into *Objects* of Protestant jealousy, which must in time inevitably plunge them into certain ruin. Their bold Monopoly of *Home* and *Foreign* trade will create such popular Clamour, that at last they will be controuled by a Parliamentary Restraint: Could Men but look a little before them, and apprehend how in the Days of their Distress, they will gasp for these Comforts which they now abuse, they would not thus madly defeat themselves; cut off their best and only reserve, and with a senseless contempt cast away those Cordial Indulgences, which like Health, they will perhaps only value when 'tis lost.

On my Publication of the *Title* of this *Book*, many well-disposed Persons voluntarily gave me an account of several Errors which they prayed might be considered by me. The neglect of *Ministerial Dutys*, and *Misconduct* in some *Pastors* of every *Flock* in this *City*, being the most considerable, I will begin with the Charge against them, which I think consists of the following *Articles*.

First that *they* endeavour not with all their might to get the good-will of their *Fold*: Now the good conceit of the Physician is half the Cure, and *His* Practice will hardly succeed where his Person is hated; their prejudice against *Him* will breed such a Jaundice in the *Eye* of their *Souls*, & present such false Colours to it, that careless of *His Sermon*, It becomes a composing *Draught*, and the Church a *Cemetery*, where the *Living* sleep in *Pews*, as the *Dead* do in *Tombs*. He may Preach his own Heart out before He Preaches any thing into *Theirs*: Now I would not have *Them* meanly humour them in their Doctrine to get their Love,

B

such

such a Spaniel is worse than a dumb Dog : I would have them get their good-will by walking Uprightly, not by Crouching. If a good *Preacher* be an ill *Liver*, it is pity He should be ever let *out* of the *Pulpit* when He goes *In*, or be ever let *In* when He gets *out*.

Secondly, that in their *Preaching* they are too lavish of Words to enforce the *Reverence* due to Themselves ; which is a bad Compliment paid to the Ministry, as it confesses its *Respect* to be at a low Ebb, and looks too as if they spoke more for their *own Profit* than the *Hearers Benefit* : Now I know that in other parts of Life, the best way to gain *Praise* and *Respect*, is to strip off naked what is really due, and *Charity* will not fail to give a double return, and cloth *Modesty* in a rich Dress.

Thirdly, that they are not Curteous, and some Possess false *Gravity*. Now too much *Rigidity* is an evil Ingredient in the Composition of a *Teacher*, because it frightens People from consulting with *Him*. *Their light should shine before Men* ; where-

as over *Reservedness* makes the brightest Virtue burn Dim. By keeping their Mouths locked, like an empty Chest, it looks as if they were afraid it should be discovered that they have nothing within. And as to the young *Dealers* in Divinity, of whom this City is pretty well stocked, *They* belye the *Register-book*, Antidate their *Age*, let their *Faces* in a Frame, and Plait their *Brows* into such an affected sadness as makes Christianity look uncomfortable.

Fourthly, That they Catechize not in the Elements of *Religion*; which it is certainly their Duty to perform, unless they have a *Flock* of old *Sheep*, without *Lambs*: It was by this Catechizing that the *Gospel* first got ground; and this neglect looks as if *Religion* now grown Rich, was ashamed of what first gave it *Credit*; Thus many who are well skilled in the dark *Back-shambles* of Divinity, for want of this Catechizing, lose their way in the *Main-street* of Religion.

Fifthly, That *they* visit not the Sick, I mean of *Purse*, as well as *Body* and *Soul*; whereas it is their Duty to tender their Counsel
to

to joynt broken Circumstances, as well as cure distempered Minds. That they take no pains to Heal fractured Neighbours by cordial Interpositions; though the Temple of *Janus* should be shut in the *Parish* against Communion Day; which will be allways most devoutly received from *His Hands*, whole *Heart* and *Advice* restored Peace to their Minds, and Food for their Bodys.

THis *City* derives its Power and Form of Government from the *Letters, Patent* of K. *Charles* the first, who, having inspected into the several *Grants* of Princes from *Elizabeth* up to K. *John*, confirmed them *All* by the *Charter* of which I will here exhibit an Extract. It was originally drawn by a Lawyer, who I suppose was paid by the Line, because you must travel a mile to meet a Furlong of matter. and like all Writings cooked by Them, it contains more *Form* than *Substance*. This *Charter* tho' it should be as Publick as a Maypole, the Corporation keeps Padlocked as a Secret. Now how is it possible for a Man to act up to the private

vate *Laws* of a City, unless they are published; and would it not be unreasonable to punish an Inhabitant for transgressing *Rules* that are concealed from him. Besides it may by *Some* be construed into a consciousness of a deficiency in Rights they assume, which *They* hold by no other *Tenure* than Secrecy, and that like Subterraneous Flames, they would vanish upon a Discovery. Be this as it will; with all its Oddities, and Inconsistencies, and Unintelligibles, here take all the material things I can find in it, whether they be *Practised, Misunderstood, or Overlooked.*

First ' No Foreign Merchant shall buy
" of a Foreigner within the *City; Corn,*
" *Hides, Wooll* or other Merchandizes,
" but of the *Citizens.* That no Foreign-
" er shall have a Wine-tavern but in his
" Ship, or sell *Cloth* by Retail or stay in
" the *City* to sell their Wares above
" forty Days without the good-liking
" of the *Citizens.*

• *Secondly,* The Mayor and Sheriffs
" shall have the Custody of the Assize
" of *Bread, Beer, Weights and Measures,*
" of

14 REMARKS upon the

“ and that upon their not due exe-
 “ cuting or examining these Abuses,
 “ Complaint may be made by the *Citi-*
 “ *zens* to the *Justices* of the Land, who
 “ shall punish those who commit such
 “ Neglect.

‘ *Thirdly*, That their *Libertys* shall
 “ extend to the *Shore-point* or bank
 “ of the Sea called *Row-rane*, on the
 “ West part of the Port, to the Strand
 “ or Bank of the Sea on the East side
 “ called *Benowdran*, and to the Castle of
 “ *Corgrohan* on the West side of the Ci-
 “ ty, in all the Corners, Piles, Creeks,
 “ and Strands wherein the Sea doth *Ebb*
 “ or Flow, in Longitude and Latitude.
 ‘ 4ly. For the faithful Services hereto-
 “ fore done Us by our beloved Subjects
 “ the *Mayor*, *Bayliffs* and *Commons*, and
 “ for their continuance therein, *We* have
 “ pretended *Will. Carpenter* now Mayor,
 “ and his Successors, as an honourable
 “ Badge of our Favour and special Grace,
 “ the freedom of a *Sword* and decent
 “ *Scabbard*, garnished with a Comely
 “ guilded *Pommel*, to be carried before
 Him. 5ly.

‘ 5.ly. That the *Mayor, Recorder* and *Bayliffs*, and also tour of the
“ *Eldest Aldermen* who have been *May-*
“ *ors*, and shall for ever after stand and
“ be of our *Peace*, shall have power to
“ punish Offenders upon *Land* and *Water*,
“ within the *Libertys* of the *City*, ac-
“ cording to *Law*. And we also grant
“ that the *Mayor, Recorder* and *Bayliffs*,
“ and the aforelaid *Aldermen*, or three of
“ them, whereof the *Mayor* and *Recorder*
“ shall be one, shall be for ever our *Justi-*
“ *ces* to *Enquire, Hear, Determine* and
“ *Execute* what to any *Justices* of the
“ *Peace* in our *Kingdoms* of *England* or
“ *Ireland* appertains, or shall appertain
“ for the future. And *We* will that the
“ *Mayor, Recorder, Bayliffs* and *Aldermen*
“ shall by themselves, *Ministers*, or *De-*
“ *putys* find out *Felons, Thieves* and other
“ *Malefactors* within the *Libertys* of the
“ *City*, cause them to be taken and carry-
“ ed to *Goal*, and there kept untill by
“ due courle of *Law* delivered. And fur-
“ ther for *Our Heirs* and *Successors*, *We*
“ grant, to *Them* or any three of *Them*,
where-

“ whereof the *Mayor* and *Recorder* must
 “ be one, to be our *Justices* for Goal-de-
 “ livery, for Felons or other Crimes, and
 “ that the Mayor, Bayliffs and Citizens
 “ shall have a *Gallows* erected within the
 “ Libertys, and thereon execute such *Fel-*
 “ *lons* and *Murderers* and other *Male-*
 “ *factors* according to Law.

6.ly. *We* have also granted to the *May-*
 “ *or*, *Bayliffs* and *Citizens* and their Suc-
 “ cessors, that they shall have all *Fines*, *Re-*
 “ *demptions* and *Amerciaments* whatloever
 “ for all *Transgressions*, and other Matters
 “ done within the *City*. Also all manner
 “ of Penalties, and Forfeitures, that shall
 “ hereafter be forfeited or Imposed, as well
 “ before the Mayor and Sheriffs, as before
 “ Us and our Heirs in our *Chancery* of I-
 “ reland, in our *Bench*, in our *Common*
 “ *Pleas*, and before our *Barons* of our
 “ Exchequer, *Justices of Assize* *Justices*
 “ *of Oyer and Terminer*, *Justices* of the
 “ *Peace*, *Clerk* of the Market, or any
 “ *Justices*, *Commissioners*, or *Officers* of
 “ Us and Successors, for any Cause what-
 “ loever, which by the Bayliffs of the
 City

“ City shall be Demanded, Levyed and
 “ Received for the Use of the *Mayor*,
 “ *Bayliffs*, and *Citizens* of *Cork*, without
 “ any *Let* or *Impediment*. We do also give
 “ unto the *Citizens* of *Cork*, all the Deo-
 “ dands and Chattels of all *Felons*, *Fugi-*
 “ *tives*, *Out-laws* Convicted, Attainted
 “ or Outlawed. And if any Person with-
 “ in the City and Libertys shall deserve
 “ to lose his *Life* or *Limb*, and make his
 “ Escape, or Appeal from Justice there,
 “ and hath Goods in the City or Liber-
 “ tys, tho He be *Adjudged* in any other
 “ Court, yet the Mayor, Sheriffs and Ci-
 “ tizens shall possess themselves of his
 “ Goods and Chattles, and dispose of
 “ them for the use of the Citizens.

“ 7.ly. We do Grant and Confirm unto
 “ the *Mayor*, *Sheriffs* and *Commons* all
 “ the *Privileges* &c. (*Salmon fishing*, *Cod*
 “ *fishing*) whatsoever, as well by *Land*
 “ as by *Water* which they lawfully Hold
 “ or Enjoy by any *Right*, *Title*, *Custom* or
 “ *Prescription*. And whereas the Mayor,
 “ *Sheriffs* and *Citizens* of *Cork* have pray-
 “ ed a Confirmation of their *Charters*

C

with

“ with Additions of Privileges for the
 “ better enabling them to serve Us, and
 “ also exercise their own affairs, We do
 “ in consideration of two thousand Pound
 “ expended for our service, Constitute
 “ the City of *Corke* a *Free City*, by the
 “ Name of *Mayor, Sheriffs, Commons &*
 “ *Citizens* to be one *Body-politick* and
 “ Corporate in Matter, Deed and Name.
 “ And if the Mayor, within the Year
 “ should happen to *Dye* or be *Expelled*
 “ out of his Office of Mayoralty, or if a
 “ *Sheriff* should *Dye* or be *Expelled* out
 “ of his Office, then the Commons shall
 “ proceed to a new Election of each of
 “ them.

We do for the better maintaining the
 “ *Publick Charges* of the City, grant un-
 “ to them, all the *Petty Customs* rising
 “ from all *Merchandizes* and othe *Things*
 “ within the *Port* of the said City and
 “ County of the same; which Customs
 “ were heretofore payable to Us. But now
 “ it shall be Lawfull for the *Sheriffs* of
 “ the City or their Deputys, to Receive
 “ and Levy the said Customs for the Use
 of

“ of the Mayor, Sheriffs and Commons,
“ in as large and ample Manner as the
“ Town of *Toughal* enjoys their Customs.
“ 9.ly. *We* do grant Power to the *Sheriffs*
“ to hold a Court on every Wednesday
“ of each Month yearly, to do and
“ Execute all and singular what to a *Sheriffs*
“ Office belongs. That this *Our* Grant
“ extend not to the Kings Old Castle, nor
“ to the Common Goal of the County,
“ nor to the Gallows: which places shall
“ be deemed the County,

“ 10.ly. That the Mayor, Sheriffs and
“ Commons shall build a *Sessions-House*
“ for *Affizes* and *Goal Deliverys* of our
“ *County*, as often as Occasion shall re-
“ quire; and that *They* shall at their own
“ proper Charges repair and uphold the
“ said House for ever. And *We* do give
“ unto the Mayor, Sheriffs and Commons
“ of the City, power to *Use* and *Enjoy* the
“ said House, except in time of *Affizes*
“ or *Goal-Delivery* for the County.

“ 11.ly. *We* do Ordain that when any
“ Commission shall Issue to be Executed
“ in the City, the *Mayor*, shall be Chief
“ Coma

“ Commissioner and shall enjoy the place
 “ of Preheminence.

12.ly. We do give unto the *Mayor*,
 “ *Sheriffs* and *Commons*, of the City,
 “ power to Elect six Aldermen who
 “ shall be called Aldermen of the Wards;
 “ to Hear and Determine in all Causes
 “ between Party and Party not exceeding
 “ fourty shillings, and that such *Hearing*
 “ and *Determining* be according to *Law*.
 “ Wherefore *We* will that all Serjeants of
 “ Mace, Marshalls and other Officers of
 “ the City be obedient to the said *Alder-*
 “ *men*, and to all *Just* and *Lawful* Ordi-
 “ nances and Judgments of Theirs.

13.ly. And whereas divers in the City
 “ Attributing and assuming to themselves
 “ the Name of Physicians, and presum-
 “ ing to use Medicinal Drugs, who never
 “ attained to the Study or Faculty of
 “ Physick, which hath often tended to
 “ the great Peril and loss of Divers of our
 “ Subjects health. We will for the pre-
 “ servation of our Subjects in that City,
 “ grant unto the *Mayor*, *Sher* and
 “ *Commons* that no Person sha^t be tole-
 rated

“ rated to administer Physick to any Person, though of any Academy, or famous College, unless he be allowed by the Mayor of the City, upon Pain of forty shillings to be forfeited to the Mayor, Sheriffs and Citizens, to be levied for the use of the City by the Sheriffs or his Officer,

‘ 14.ly. We grant unto the Mayor, Sheriffs and Commons, Power to Incorporate the several Arts and Mysteries exercised or to be exercised in the City, into several Corporations in such manner as to Them shall seem Meet, for the more Commodiousness of said Artificers according to the Custom of *Dublin* or any other antient Corporation of our Kingdom of Ireland.

‘ 15.ly, We do Constitute a Society of *Staple Merchants*, whom We Impower to Elect a Mayor and Constables as often as the shall think fit; and that They may assemble Themselves together hereafter in such Manner as the Mayor, Constables of the Society of *Staple* of London or Dublin were accustomed to do.

“ do. Which *Mayor* and *Constables* shall
 “ after their Election be sworn before the
 “ *Mayor* of the City. That they may E-
 “ lect such Officers as to them shall seem
 “ convenient for the better governing the
 “ Society. That whereas heretofore the
 “ *Wool* and Flocks of our Kingdom of I-
 “ reland were not Manufactured as the
 “ Wooll of Our Kingdom of England
 “ were, but were Transported into Fo-
 “ reign Parts to the great detriment of
 “ the Kingdoms of *Ireland* and *England*,
 “ to remedy which Inconvenience, and
 “ that the Wool may be converted into
 “ Cloth in our Kingdom of Ireland, and
 “ be made *Staple* in the best manner *They*
 “ can, We do grant unto the Society of
 “ Merchants of the *Staple*, free *Licence*,
 “ and *Power* to export and carry out of
 “ the City of Cork, all kind of *Wool*,
 “ called *Mort-skins*, and all manner of
 “ Skins called *Sterlings*, *Pelts*, *Lamb-skins*,
 “ *Sheeps fell*, *Calf-fell*, *Goat-fell*, *Red-Deer*
 “ *fell*, *Fallow-Deer-fell* and other *Staple*
 “ Commoditys, without any Custom or
 “ Subsidy to Us, our *Heirs* or Successors
 into

“ into any City or Inferior Town in *Our*
“ Kingdom of England, and *There* freely
“ discharge *Them*; that is to say, to Lon-
“ don, Bristol, Chester, Towns of Barsta-
“ ble, Liverpool and Millshrop, saving
“ to *Us* there for the *Customs* and *Port-*
“ *age*, out of every kind of the several
“ Merchandizes the twentieth part shall
“ be *Our Custom*, That is for every hun-
“ dred of *Skins* six score to the Hundred,
“ the twentieth part shall be *Ours*, for e-
“ very stone of Irish Wool to be at four
“ Shillings a Stone the twentieth part
“ is *Our Custom*; & That the *Society* of
“ *Staple* shall erect a *Weigh-house*, and
“ build *Storehouses* for the aforelaid Com-
“ modities, and shall receive all the *Fees*,
“ *Profits*, and *Rights due* and accustomed,
“ which shall be disposed of for the be-
“ nefit of the *Mayor, Constables* and *So-*
“ *ciety of staple*, and they shall enjoy all
“ the *Rights, Libertys* and Customs in
“ same manner as the Society of Staples
“ in London, Kinsale and Youghal have
“ had heretofore, by Virtue of any Let-
“ ters Patent, or Act of Paliament; com-
mand.

“ manding all Custom Officers, and all o-
 “ ther Officers in England and Ireland
 “ to obey these matters upon demonstra-
 “ tion of these our Letters-Patent, given
 “ by Us at Canterbury this first Day of
 “ April, in the seventeenth year of King
 “ Charles the first.

Here ends the Charter, from which I
 have extracted in as compendious a manner
 as I could, the most remarkable passages;
 but as I have been Informed that some
 disputes have arose concerning the Walls
 of the City, I will go back and give
 what the Charter expresses about them,
 which I really thought needless, because,
 it contains nothing Satisfactory, and there-
 fore should have omitted it amongst other
 insignificant Things, which will yet give as
 much pleasure as the discovery of a No-
 thing generally affords.

We also understand that the Mayors &
 “ Commons had Eleven parish Churches
 “ belonging to the City and Suburbs with-
 “ in the space of a Mile, each side of the
 “ City, for the Fee-farm of which the
 “ Mayor and Commons used to pay unto Pa
 Us,

“ when the Suburbs were undestroyed,
 “ the sum of fourscore Marks a year. Now
 “ being informed that the *Churches* and
 “ *Suburbs* were destroyed by the Irish
 “ Rebellion, and have so continued these
 “ fifty Years past, under which pretence
 “ The *Mayor* and *Commons* never since
 “ paid *Us* the said *Fee-farm*, and from *Our*
 “ *Father* have obtained a Remittal there-
 “ of, *We* therefore considering the Insuf-
 “ ficiency, and extreme Poverty the *City*
 “ was reduced to by their Loyalty to
 “ *Our Father* and *Us*, have granted unto
 “ the *Mayor* and *Citizens*, The said *Fee-*
 “ *farm*, and do likewise grant the *Cocket*
 “ of the *City* and the *Fee* thereof, tow-
 “ ards repairing the *Walls* of the *City* for
 “ the security thereof: and as further re-
 “ lief, *We* grant the *Mayor* and *Commons*
 “ power to occupy the said *Cocket*, so
 “ far as *They* shall with safety go without
 “ the *Walls* of the said *City* for the space
 “ of one Mile. Note this was extended
 “ afterwards to three Miles.

Before I make any Remarks, upon some
 Passages in this *Charter*, and that It may

be better understood, I will speak a few Words, concerning the Extent of the Power of the *Crown*, in Its *Grants of Letters Patent*, to enlarge the Understanding of a Trading People, and set forth a *Touchstone*, whereby *They* may try an Illegal Practice, and distinguish between an unrighteous Act, sanctified by a Prerogative extended beyond the bounds of *Law*, & those Deeds derived under the consent of our selves

The Kings of England are cloathed with great Power and Priviledges, which are called Their Prerogatives. There are but two Things, the Saxons did not think proper to trust their Kings with; for being of the like Passions with other Men, They might possibly abuse them: Namely, the Power of changing the Laws, and the Power of raising Taxes at Their Pleasure: From these two Articles spring Numberless Branches concerning the Liberty and Property of the Subject. Thus, The English Constitution consists, in the strict Union of the Kings Prerogative, with the Peoples Liberty.

King *James* the first granted *Letters Patent* and *Commissions*, for keeping *Ale-houses*, and Making *Gold* and *Silver Thread*; which the *Parliament*, declared was contrary to *Law*, and so revoked *Them*. A *Charter* was given to the Corporation of *Dyers* in London, in which was Granted *Them* *Power* to search &c. and if *They* found any *Cloth* dyed with *Logwood*, it should be forfeited to the Corporation; now notwithstanding this practice continued so long, and several Persons submitted peaceably to it, yet it so happened at last, that a *stubborn Man* contested the *Forfeiture*, carryed his *Case* before the *Judges*, and there it was adjudged contrary to the *Law* of the Land, because no *Forfeiture* can grow from *Letters-Patent*. The Company of *Merchant Taylors* of London, had *Power* by their *Charter* to make *Ordinances*; so made a *By-law*, That every Brother of the same *Company*, should put the one half of his Cloths, to be dressed by some Clothiers free of the same *Company*. This was likewise upon Tryal adjudged to be contrary to *Law*, for eve-

ry Man has by Birth-right as a *Freeman* of England, liberty to put his Cloths to be dressed where he pleases. And so it would have been, had the *Ordinance* been in the Body of the *Charter*. K. Edw: the 6th. Incorporated the Town of St. Albans, and granted Them *Power* to make *By-laws*, They made an *Ordinance* upon pain of Imprisonment, which was also contested, and tho' practised even to a Custom, yet at length was upon Tryal adjudged to be contrary to Law.

King Charles 1st. made the *Shoemakers* of London a Corporation, and gave them Power to make *By-laws*. They made an *Ordinance*, That none should use that Trade unless He were Free of their Company; & if any, not free, should use it, he shall forfeit forty Shillings a Week, and be committed for it. Accordingly They committed a Man for not paying the forty Shillings, but upon a *Habeas Corpus*, and arguing the Case, the *Commitment* was adjudged contrary to Law, and so the Man was delivered.

All *Charters* and *By-laws* made against the *Liberty* of the People, as to forbid or restrain Trade, Impole Taxes, or Burdens, when the Law doth not impose Them, to bind a Mans Inheritance, to restrain Men from suing in what *Court They* please, or to inhanse the Prices of Commoditys, are Void; nor can They annex to a good Ordinance, a Penalty of *Imprisonment*, or forfeiture of Goods bought or sold. *Custom* and *Prescription* time out of Mind, in some Cases will warrant the doing of *Things* against common Right, as That a Foreigner within *London* shall not sell *Things* by Retail, under pain of five pounds, is good; But this is not good by way of *Charter*; and therefore, *Citys* that are Incorporated within the time of Memory, cannot have such *Priviledges* without *Parliament*. King Charles granted a Corporation in London, power to make *By-laws*, and They made *One* That none should use the Trade, 'till He was Free of their *Corporation*, upon pain of forfeiting forty Shillings: and accordingly did commit a Man for refusing to pay it, but
it

it was adjudged in the *Kings-bench* to be contrary to Law, to imprison Him: For at the *Common Law*, none can be 'prohibited to exercise any *Trade*, altho' He never served his Time to it: But if He misbehaves himself in his Calling, and spoils any Thing, an Action lyes. A Corporation Incorporated by the Name of Mayor and Commonality, and in the Charter the *Mayor* is appointed to be chose by the *Commonality*, and in the Charter a power's granted Them to make *By-laws* for the better *Government* of the Corporation; *They* may make a *By-law*, that a select *Number* of the Commons shall be Chosen, by whom the *Mayor* shall be *Elected*, and the reason upon which This is founded, is the Avoiding of Popular Confusion.

A *By-law* was made to imprison any Body, who should give Opprobrious Words to the *Mayor*, but it was adjudged contrary to *Law*. But a *By-law* to Distranchise the Offender would have been good.

And here let us consider in the first place, the *Power* and *Jurisdiction* of an

Al-

Alderman of the Ward, to Hear and Determine Causes, for sums not exceeding forty Shillings, and Commit for non-payment. A right to a Power of this Nature, must be either derived from *Custom, Charter* or the Law. As to the *Antiquity* of the *Practice*, and any Sanction it may receive from the Authority of *Old Age*, It can have no pretence thereto, for the *Brat* born in the year 28, is now in its swadling *Cloths*, and being of a sickly Constitution, it can never grow into Manhood. Then it is Plain that the abovementioned Instances, carefully considered by any prudent impartial Man, will be sufficient to shew the insignificancy of that Authority. Here are six *Chancellors* erected in a City, each Clothed with an independent absolute Power, to take away a Mans Property, or deprive him of his Liberty. The King's *Grant* certainly intended, that *They* or two of Them, in case of Absence, should hold a kind of a *Court* at stated Times, and there *Hear and Determine*, in Imitation of the Court of Conscience, held in the *Guild-hall* of the City of

of

of London, for deciding small Debts, & preventing litigious Persons, from harraſſing their poor Neighbour by monſtrous Fees. Yet the Jurisdiction of this Court was conteſted, and was forced to be confirmed by Act of Parliament, though it had, to the ſanction of a Charter, the Confirmation of the Common Council of the City. And really it is impoſſible that the Charter deſigned the Six *Aldermen*, to act independent of each other, from the evil conſequences that muſt attend it. For as the only plea in juſtification of it, is the Relief of poor *Creditors* by a ſpeedy recovery of their Debts, without oppreſſing their *Debtors*, it is evidently deſtructive of this good End, inasmuch as *that Alderman* will have moſt buſineſs, who ſends moſt to periſh in Goal; and its well known, the Covetouſneſs of ſome Souls, will for the ſake of a *Groat*, forego the *Charity* and *Humanity*, implied in their Power granted *Them*, and exerciſe that *Cruelty* which muſt, like the Devil in *Milton* eſtabliſh a mercileſs Character, and make Evil become his Good.

As to any Law, that can support this Practice of Committing, It is in the Nature of the *thing*, contrary to a whole *Jury* of Precedents, all in the Point.

Here I cant but take Notice of the Tempers and Maxims, of those Princes, who granted this Charter. And this Encroachment upon the Liberty of the *Subject*, and the pretended *Power* given in the *Letters-Patent*, favour strongly of the Fountain, from whence *they* flow. For it is well known, that this Humour of exalting the Royal Prerogative above Law, That K. *James*, and then his Son *Charles* were so filled with, which proved the Source of those misfortunes, that carryed that unfortunate *Prince* to the Scaffold. And will an *Alderman* of a *Ward*, attempt to Usurp a Power, to take away the *Liberty* and *Property* of the Subject, derived from a Prince, who suffered *Death* for that *Crime*.

Nay, I would know what the Charter means by Their several Wards, or whether it has divided the City, into six distinct *Precincts*, in which, each *Alderman*

is to *Act* separate from *Each* other? Had these things been specified in the *Grant*, some colour of reason would appear, (tho' even then, it would have been void, because contrary to the Law of the Land,) and the limits of their Jurisdiction, would have been ascertained; beyond which *They* could not extend, to take cognizance of differences, arising out of *their* own *Wards*. From this it is plain, it was intended that *They* should *Act* in Conjunction, and Hear and Determine in some sort of Court, as the Court of Conscience, I mentioned before; which tho' confirmed by Act of Parliament and solemnly held, yet any thing under forty Shillings, is decided for ten pence. I am likewise informed, that *They* leave Blank *Warrants* of *Commitment* with their *Wives*, tho' the *Contempt* of *Summons*, should be proved upon Oath; Now if ever I find a *Man* imprisoned hereafter, by a *Warrant* granted by an *Aldermans Wife*, in Her *Husbands* Absence; I declare solemnly, upon the Word of *Alexander the Copper-smith*, that I will tell *Dean'swift* of it; whom

whom I know will speak to His Friends above, and shake his Power: for it is going beyond all bounds of Reason, for a Grave Considerate *Alderman*, to give his Buckler of Power, in possession with His Wife; and I do here Appeal to all the *Wards*, whether leaving His *Strength* in Female hands behind Him, be not an Evil more pernicious in its *Train*, than even the *Evil* is in its self; for I am sure they will all agree, that if the Absent *Alderman* has good *Custom*, He is then like the *Dragon* in the *Revelation* who drew the third part of the *Stars* with his *Tail*.

All that has been urged against *Aldermen* of the *Wards* arrogating a right to decide in cases of *Property*, is also applicable to the *Power* of the *Staple Court*, to raise Money by Taxing Goods. And the same eternal Laws and Reason destroy them *Both*. And indeed the only difference between their pretended Power is, that the first is wadling in *Leading-Strings*, and the last is tottering in *Crutches*. The Power of the *One* is like the greatest
Mira-

Miracle in Nature, a *Mushroom*, which grows without a *Root*, and the *Other* like *Fame*, is only the *Eccho* of former *Actions*. For the very foundation upon which the *Staple* stood, is *Saped*, by the irresistible Force of various Acts of Parliament. And even in *London*, which was the *Parent* that supported it, its not only *Defunct*, but its very *Memory* is forgot; For the *Woollen Manufacture* having run into another *Channel*, that fountain was dried up. Thus I have often marvelled at the high *Hopes* some have conceived, and the great *Profits*, and *Pleasure* they have proposed, from the *Dutys*, their *Power* could fasten upon *Popish Commodities*; and what severities *They* Thundered, against the *Dealers* of that *Religion*, who stand as secure from the *Bolts* of the *Staple*, as *The Staple* is from the *Popes Bull*. And indeed after the strictest *Scrutiny*, I could make into any *Privilege*, *They* can squeeze out of their *Charter*, I really find that they have a *Right* merely, to *Exist*, and meet by *Courtesy*, in the *City Court*; where by the *Power* of *Custom*
They

They may shut Their Door, Talk of Their Grants, swallow Their Sack, and Do Nothing.

Now after what has been said, concerning the *Authority* of *Aldermen* of the *Wards*, and Rights of the *Staple*; it is almost a Profusion of Words, to shew the *Unlawfulness* of the *Acts* of those *Corporations*, who make such as are not free of Their respective Trades, pay something every Quarter, for working at their *Mystery*, getting their Bread, & maintaining their Families. The original intention and present Use, of Incorporating *Tradesmen* into *Companys*, are to discover and prevent *Frauds* in *Trade*; which valuable qualification, They have converted into a power to raise Money, oppress *Workmen* and hunt Them out of the City; tho' it be *its* Interest, by *Priviledges*, to invite and retain as *Many* as They can. This practice of raising Money from Quarterers by consent, incurs the penalty of an Act of Parliament, but when it is exacted by Force, to a breach of the Law, is joyned the guilt of a Robber.

From

From all the *Reasons*, and *Precedents* I have uttered, in destruction of the *Power* of an *Alderman* of the *Ward*, *Authority* of the *Staple*, and arbitrary *Acts*, of private *Corporations*, it would be almost needless to prove the *Illegality* of those *Commitments*, executed by the Order of some *Mayors*, who fancy *They* can keep any Man in *Goal*, twenty four hours, without a *Warrant*, and for *Their* own pleasure; This has been often Practised, and carrys a great *Evil* in it; were it admitted lawful, the Kings Citizens of *Cork*, would be only, in regard to their *Liberty*, *Tenants* at the Will of a *Mayor*.

That they should be cloathed with sufficient *Power* to raise that *Awe*, which is absolutely necessary to create Obedience to the *Magistracy*, is certain; And tho' private Persons, are not bound to insist upon their Honour, in matters of Controversy, yet in matters of *Government*, those who are entrusted with *Power*, should maintain the Dignity of it: For if the *Reverence* of the *Rod* was once lost, the *Authority* of his *Worship* would be very Weak

Weak and Precarious, in some popular Confusions; and tho' the Name of a *Mayor*, or sight of a *Wand*, are inconsiderable *Things* in themselves, yet They are Engines designed to create Respect, and often strike Terror into a *Man*, who perhaps could easily break Both.

A *Publick Office* is a *Guest*, that receives best usage from them who never invited it; to whenever the *Magistracy* finds a man out, he should faithfully discharge it, with inflexible Justice to Villany, and a compassionate regard to the Unhappy. I have known Some, blow the Coals of Contention, in petty differences, for the sake of a *Recognizance*, which might have been easier ended in *His own Office*, than in the *Court-house*: for many People think, that a *Warrant* from a *Mayor*, is an earnest to follow the *Suit*; tho' perhaps the Matter is so trifling, that the next Nights *Sleep*, would have bound both *Partys* over to the Peace. I have observed great *Impatience* in *Others*, in listening to both *Sides*; a *Letter* from a *Friend* in favour of *One*, makes Them often meet one *Testimony*

mony half-way, and will stay 'till the *Other* gets to *Him*; Then *Brow-beats One*, to make *Him* *Miscarry*, and turns *Midwife* to the *Other*, and assists *Him* in his *Delivery*. Now this is a scandalous, mean way of serving a Friend, and executing *Partiality*; for a *Chief-Magistrates* private Affections, should be swallowed up in the common cause of *Justice*; when He puts on his *Robes*, He should put off His Relations to all Particular Persons, and become a Guardian to thousands, tho' Himself, like *Melchisedech*, should be without Pedigree. Thus when all the dispute in question is but a Drop, blown up with Malice to be a Bubble, *He* should persuade The cool *Party* to found a retreat, and in his absence, argue the other into a Composition. What were *Alderman French*'s peculiar good Qualifications, I know not; but this I am pretty well assured of, that from the Honours and Rewards, bestowed on him in *His* Life; and the Lamentations at His Death, He must have behaved Himself in his *Office* in such a manner, as must constitute *Him* a *Patron* for all succeeding *Magistrates*. An

O. And it is good *Policy*, in all wise *Cities*,
 One, to encourage all sorts of Persons, to come
 wife, and settle in Them; even such as are re-
 De, duced so low as to beg Their Bread; be-
 ear, cause They consume amongst the *Mean*
 ing, *People*, the superfluous Money, that They
 ate, get from the Rich, which tends to Circu-
 the, late *That* Cash, that would otherwise lye
 out, *Idle*. Suppose there were Three hundred
 Re, *Beggars* in the City; and that Each got
 be, from *Charitable* and *Ostentatious* Persons,
 im, two Pence a Day, then seven hundred
 with, pounds, will be expended yearly, in Rols,
 ute, Small-Beer, Candles, Straw, Tobacco and
 with, Brimstone: (for I allow two hundred for
 per, *Bouhily Beggars*.) which else, would
 eat, have lain Stagnated, in other Hands.

And this brings me naturally, to con-
 sider the use of the *Work-house*, that is to
 be erected, by the Duty on Coal: In the
 first place, I am Confident, that before
 be, *Three* Perch will be Built, We shan't find,
 La, in *Three* Months, *Three* Beggars, within
 av, *Three* Miles of the City, to answer the
 h, design of the *Thing*, and earn *three* pence
 ro, by *Work*; which They will fly from as

from a Whipping-Post, and strole into some other Parts, that will receive the benefit of *their trade*, which as well as any other, circulated seven hundred pounds a year, that the City would thus lose. I confess, it would be a happiness, to have All Industrious People, and labouring Men, in the Kingdom; But as We find, from unavoidable human Events, and experience, that we are not only *Now* plentifully stocked with *Beggars*, but are also likely to enjoy the *Crop* hereafter, therefore let *Us*, turn to our Advantage, the *Very Miserys of human Nature*. And here I caution the *Governors* and *Managers* of this Performance, to take care, that the *Shape* and *Scituation* of the Structure, be proportionate, to a *Mayoralty* or *Alms-house*; and if for the *first*, Let it have all the *Magnificence*, that should support the *Dignity* of a *Guild of Merchants*; and if for the *Latter*, let it have all the *Conveniencys*, that can make *Poverty* comfortable, and all the *Simplicity* that becometh *Beggars*.

Note, This last concerning *Beggars*, should have come in, immediately after the Remark upon *Company's* in page 54.

A diligent Inspection into the behaviour of *Publick Bakers*, is no inconsiderable branch of the *Dutys*, and *End* of a *Chief Magistrate*; and to see that *They* do Justice to their Customers, according to the Price of *Wheat*, carries all that *Pater-nal Tenderness* in it, so becoming a Father of a People. And really a neglect of *This Duty*, is not only a great Damage to the Poor; but a popular Complaint of this kind, is always attended with this evil Insinuation and infamous *Tack*, *That our Mayor is bribed from inspection, by a Golden Cake*.

Having done with the *City*, I will now go into *Its Courts*, where I find large *Matter* for Reformation amongst Attorneys and Officers. I have been often surprised at the great Patience of some *Mayors*, in listening to, and bearing with, the Impertinent Clutter of half a dozen *Attorneys* who sometimes blatter out confused Stuff, sufficient to exercise the Long-suffering of

of a *Bench* of *Jobs*. I have often blushed, when a Stranger has appeared in the midst of these petty *Tumults*, who must go off with a strange notion of the good *Order* and *Decency*, that should be observed in *Courts*, and a Contemptible Opinion of the Dignity of the *Bench*, who suffer a parcel of pert Wranglers, to shower out a Mob of Reproaches in *Their* Presence. There are few *Courts* without certain *Horse-leaches*, who suck the corrupted Blood of the Law, called *BarreTERS*, with *Whom* this *City* is likewise cursed. I will take some pains to describe this blot upon *human Nature*, to the End, that It may not be missed, and whenever it appears, let this be a Sponge to wipe It out; for these Reptiles should be discouraged in every *Trading Town* particularly, and be for ever silenced, when *They* are fairly detected; because He deals only in Tricks; *His Highway* is in *By-paths*, He loves a *Cavil* better than an *Argument*, and an *Evasion* better than an *Answer*. There are two sorts of *Them* in this *City*. Either such as fight *Them*selves, or are Trumpeters in

a Battle, to set the others on. This *Animal* hates a *Reference*, or a *Composition* as a *Hangman* hates a Pardon, and like some Scoundrel *Surgeons*, who to squeeze more Fees, will never heal up a *Wound*, but always keep it *Raw*. He is half starved in a lent of Vacation for want of Employment, but then the *Rascal* brews work, to Broach at the *Affizes* or *Sessions*, and hath this property of an honest Man, that his Word is as good as his Bond; for He will strive to pick the *Lock* of the strongest Conveyance, or creep out at the *Lattice* of a single Word. Now as for the *Trumpeter Barreter*, He falls in with all his *Neighbours* that fall out, and spurs Them on to *Law*. A French Gentleman slightly pricked in a Duel, sent for a *Surgeon*, who having examined the Wound, charged his Man with all speed, to fetch such a Salve from such a part of his Closet. *Why*, said the Gentleman, *is the Hurt so dangerous?* O yes, answered the Waggish Surgeon, if he returns not in post hast, *the Wound will cure of it self, and I shall lose my Fee*. Thus the *Barreter*, posts to his

his *Neighbours* Houses, lest the Sparks of *Their* small discords should go out, before He brings *Fewel* to feed the Fire of Dis-
 sention, which perhaps *Himself* kindled. Strong Presumptions should serve for
 Proof in point of Barretry, for it being a deed of Darknes, it would be madness
 to expect evident Testimony: Thus a constant appearance in every dirty Cause,
 a perpetual wallowing in the common shores of *Law*, is a violent cause of Sus-
 picion. I have often admired how any *Man* of common Apprehension, could
 take up this Trade, when so very few thrive by it; for I have observed the
 Death of most of Them to be as miserable, as Their Lives were infamous; often
 They have been advanced to an *Hospital*, but commonly They Dye not in so cha-
 ritable a *Prison*, for I have known many of Them sing Their last Note in a more
 uncomfortable *Cage*; And really 'tis but agreeable to the *Harmony* of the dispen-
 sations of *Providence*, that He who counted his *Neighbours* *Misery*, a melodious
 Instrument, and who danced cheerfully

of at the pleasant *Consort* of *Distracted Fa-*
 ore mily's, should utter the melancholy *Ditty*,
 if- of his dying *Groans*, in a wretched Goal.
 d. I think a *Villain* has no right to Charity,
 or who Epicurizes on the dainty Bits of
 g a his fellow Citizens *Misfortunes*, for like
 efs Devils in flesh, They antidate Hell; and
 s a I hope my Ink has made Them blacker
 se, than They are in their true Complexion,
 en because I would have Them looked upon
 if- to be the most abominable *Wretches* of
 ny the whole Creation.

The enormity of *These*, will add some
 w lustre to *Those*, I am going to describe,
 he tho' They in truth are blameable too. I
 le, have observed amongst some *Attorneys*, a
 en mean Quibbling Temper, which betrays
 u, a dishonest cast of mind, tho' I have known
 a- Some value themselves upon it. I have
 ay known some of these Attorneys, who keep
 re an *Assurance Office* in their Chambers, and
 ut will warrant any *Cause* that is brought be-
 n- fore them; but with what *Face* can a Man
 t- plead a *Cause*, wherein His Tongue is
 us confuted by His Conscience. Now it is
 ly more honour to be a clear *Answerer*, than
 at

a cunning *Opposer*, because the latter takes Advantage of a Mans Ignorance, which perhaps is ten times greater than his knowledge. I never knew a Quibbling *Lawyer* serve his Client by wrangling, in a bad Cause; therefore 'tis imprudent in a Man to discover a vicious Inclination, and get nothing by it. When a doubt arises, and an Error is maintained, I would have Him who knows it, either fairly resolve it, without pestering the Court with long-winded Speeches, to demonstrate a Craftiness of mind, for which every wise and good Man will hate Him; Or if he is determined to expose the weakness of His *Opponent*, let him shew the badness of his Cause, by begging him of all his false Arguments, and force Him to maintain the first *Error* with a generation of *Absurditys*. Others amongst Them, having all the pertness of a busy, forward, narrow Soul, think They can never act up to Their *Duty*, without incessant *prating*, which They weakly imagine to be the best way to publish their Abilities. Now it is certain that a speedy Answer gives a graceful

light

light to the matter in contest, and a loose flowing Stile is pleasant to the Ears; yet if an Answer has in Solidity, what it wants in Swiftneſs, I ſhould not condemn it, becauſe it is good payment in Him, who has not the *Money* in his *Pocket*, yet will *pay*, by going home to unlock his *Cheſt*. And as for a flowing *Circuit* of words, I like Him beſt, who treads down the Fences of the *Argument*, and goes the neareſt way to expreſs his *Conceptions*; for a *Coſtivenenſs* of *Speech*, is much better than a *loolenenſs* of *Tongue*. And *Oratory* is the moſt inſignificant Property of a Lawyer, becauſe He that is Excellent only at the fat *Hat* of *Rhetorick*, rather gives *Pats* than *Blows*; and what Satisfaction can it afford an underſtanding *Client*, to hear His Lawyer pour out a *Flood* of Words, and a *Drop* of Reason.

There is another confounded *Humour* rooted in the Minds of other *Attorneys* of this *City*, which ſhould be ever diſcountenanced by the *Bench*, becauſe the practice of it, implys an attempt to work their *Worſhips*, into an Iniquitous Judgment, and

a possiblity of pratling *them* out of their Apprehension: I mean Thote impertinent *Bablers*, who continue wrangling, when the objection is answered, and the *Case* cleared to the Satisfaction of the *Judges*. These *Creatures* are like some *Fellows*, who will not give up the *Bond*, when the *Debt* is paid. Nay it often happens, that Their dirty wrath, will provoke Them to bespatter Their *Opponent* with foul Language, which should be severely punished, by a proportionate Interdict to restrain Their practising, 'till Their *Purulent Spittle*, which argues Ulcerated Lungs, is qualified into a decent confidence: For it is an high Insult to the *Bench*, in a saucy *Attorney*, to pretend to bully *Justices* into His Opinion, by spurning at *Another*, when Himself is fairly defeated; and pursuing the Argument, when the *Case* is made clear, looks as if He Imagined, that He could serve the *Court*, as some *Men* serve *Women*; talk to Them 'till Their Heads, turn round like Geese, and when their *Worships* loose their Understanding, make Them believe what They

They please, and submit to Their Desires. Now *Attorneys* are *Drawers* of Water, and *Hewers* of Wood in the Commonwealth of Law, and therefore They should behave *themselves* with all the *Honesty* and *Humility*, that become *Labourers*, hired to work justly, for whosoever has the unfortunate Occasion to *Fee* Them. And here I declare again, upon the Word of *Alexander* the *Coppersmith*, that if I find these My *Nightly Labours* prove ineffectual, in the Reformation of these *Abuses*; over Which, I will hereafter have a watchful Eye, I am determined to paint the Contemners, in a more flagitious Habilitment: So let me for the future find a Bench of *Justices* maintain Their *Dignity*, and *Exact Decency*, and *good Order*. Let Infamous *Barreters* be severely punished. Let quibbling *Atorneys* be ever rebuked. Let the *Pert* and Contumacious be contemned, and let the *Foulmouthed* and *Sawcy*, be always silenced, and spued Out, as the Surfeit of the Court.

Having

Having done with the *Attorneys*, I will now Step into the *Bar*; and the *Gentlemen*, who fill it will not be affronted at my Remarks upon *Them*, because I give the *Others*, the first *Seat* in my *Book*; forasmuch as curious Method is no part of my Duty; neither is it necessary in a Work of this Nature; and these are not *Essays* fixt as at a *Feast*, but placed as at an *Ordinary*. Moreover I think I am well intitled to an *Excuse*, from the custom of their own *Courts*, which are opened by the *Crier*; and in all *Shows of State*, the meanest marches first. Nothing has surpris'd me more than *That* Idle practise, of employing a Crowd of *Councillors*, in the management of a Cause; as if the *Way to Truth*, was to be only found, by the light of a *Groupe of Lawyers*. I own that in some laborious Intricate *Chancery Suits*, many Heads are necessary; but in any *Difference* that can arise in this *City*, and be decided in *Its Court*, I do insist upon a single *Advocate* of Tolerable understanding, to be sufficient to appear in it. For if the *Cause*

be tryed before an *Able, Righteous Judge*,
Truth may be easily defended by one *Law-*
yer; and *Fa'shood*, cannot be supported by
a whole Creation of *Pleaders*. But what
is more remarkably amazing, you gene-
rally find the greatest quantity employed
on the side of a bad Cause; which is the
most imprudent Act of a Mans Life, be-
cause it throws a certainty away, in the
pursuit of what perhaps the *Clients* own
understanding tells Him he cannot reco-
ver. Can any reasonable Man imagine,
that an honest Judge can be stared into an
Iniquitous Judgment, by a set of the best
Feed, and best *Wig'd Barristers* in Europe;
or that a *Learned Bench* can be
argued into an unrighteous Act, by a
whole *Bar* of *Ciceros*. From whence it
plainly appears, that a numerous Band of
Lawyers, can never be of any use, but
when you have to deal with a *Bench* of
Blockheads. If a Man gives a *Councillor*
a true state of any *Case*, that can be ad-
judged in the *Courts* of this *City*, it is al-
most impossible, but He must know the
condition of his *Client*, and guess at the
success

success of his *Cause*: therefore as to spur
 Him on, by a comfortable *Opinion*, in a
 fruitless pursuit, is an evil *Deed*; to a fair
 discovery of the weakness of his *Cause*, is
 the most useful and valuable *Property* of
 a *Lawyer*. Now I have got into the Courts,
 I think I had as good mention my *Re-*
marks upon the *Executions* of *Rogues*, in
 this Place; least the *Agitation*, and variety
 of Matters, jostle it out of my Head, to
 which it is rather tacked than fastned.
 Publick *Executions*, were originally inten-
 ded to terrify *Villains* out of their Wick-
 edness into Honesty. for the only repara-
 tion, a *Fellow* who lived upon the spoils
 of his *Neighbours*, can make the *Injured*, is
 to strike *Terror* by hanging His
 Neck upon a *Gallows*. Therefore as the
End intended by putting a Rogue to
 Death, is to create in others a Horror of
 those Crimes which made Him deserve it;
Executions should be attended with all the
Ignominy that could be contrived. Nay I
 would have *Them* even border upon Bar-
 barity; A Criminal should be dragged with-
 out Compassion to the *Gallows*, and there
 without

without regard to Humanity, nor suffered to be comforted by his Relation, nor approached to by his Friends; but *tyed up* without Decency, He should be cut down like an Abomination, and buried with Shame. For how does it answer the great End of punishment, to let a *Villain* live a Month in a *Goal*, from thence suffered to walk triumphantly to the place of Execution, and perhaps better clad than He ever was in his *Life*; and there surrounded with numbers of Persons, softning the error that his *Death* should strike; each contributing to make the penalty of his Crimes, comfortable to the Beholders. Indeed whilst their Lives are sitting upon, let them be treated with Decency, and Justice; during the whole Tryal, I would have a Judge avoid all jesting, because unconvicted, I look upon him as a Man in Misery, and He may easily put *Him* out of Countenance, whom He hath power to cut out of *Life*. Nay let the Sentence of condemnation be pronounced with all gravity, even steeped in the *Judges Tears*. At the moment a notorious *Criminal* is found

found Guilty, let Him be hawled to *Goal*, and let not a longer Reprieve be granted to his *Body*, than twelve Hours, to get a Pardon for his *Soul*. More time is uselets; and I here appeal to all the *Goalers* In *Ireland*, whether their Prisoners under sentence of Death, postpone not, to the *Carousing* of their *Comerades*, all acts of *Penitence*, until the *Morning* of their *Execution*: Therefore six hours, after Conviction devoutly consumed will as certainly restore Them to the favour of Heaven, as the same space of Time, consumed in the like manner, three Weeks after. Upon searching into the corruptions of human Nature, I find two sorts of *Villains*. When Man from *natural* or *acquired* Wickedness determines to live by Robbing his *Neighbour*, and has resolution and *Bravery* to support his *Roguery*, disdaining the little mean tricks of a Pilferer, goes on the Kings Highway, and there taking Himself to be Lord of the Soil, He seizes Travellers, as *Strays* due Him. Or if his *Roguery* and *Bravery*, he is possessed with a Spirit of *cruelty*, He raises a *Gar*
breac

breaks into a lonely House, and Murders the Family. But when a *Man* has all the Wickedness of this *Murderer* in his Heart, and is animated with a narrow Cowardly *Soul*, He never rises higher than a pitiful *Pilferer*, unless by chance, that Drink may give Him courage sufficient to knock a Man down, behind his Back in a dark lane, and run away with his Hat. This brings me naturally, to consider upon the dangerous consequences, of a *Soldiers* assisting a Knot of Rogues; *who* should be never pardoned whenever detected of being designedly in Company with them, tho' at ever so great a distance from the scene of Action: for the courage They receive from *Their* relief, in case They were per-
tued, spirits Them up to *Actions* they would never attempt, out of *His* presence, into whose Hands a *Sword* is put for the Conservation of *Persons*, who Maintain Him for it: yet shall a *Soldier* be the infamous Villain, who shall turn the Edge of that *Sword*, against Those whom He should defend, by comforting Rogues and giving Them, that spirit, which

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nothing

nothing could produce in them but a *Soldier* or *Brandy*.

To this *speedy*, and seemingly *Barbarous* execution of *Malefactors*, it will I suppose, by some be objected, *that* as Their Souls are overwhelmed in *Vice*, the more time should be given *Them* to drown their *Sins* in penitent *Tears*; for it is against *Charity*, to kill the *Body*, and run the *Soul* in danger. To this I answer, that no *Mercy* is to be Showed that is destructive of the *common Good*; and even *Cruelty* may be exercised, when it consists with the publick *Safety*. Now a *Judge's* Affections are only of *Kin* to the Wellfare of *His* Subjects whom *He* represents: And let *Him* during the *Trial* express what *Compassion* He thinks proper, for the unhappy *Wretch*, and then will every *One* be convinced, that the immediate necessary *Execution*, impartially divided *Him*, between the *Humanity* of a *Man*, and *Severity* of a *Judge*.

There is an *Old Proverb* in *Don Quixot*, That *Bones* bring *Meat* to *Town*, and *Those* who are desirous to *Feast* themselves

on the *Profitable*, as well as *Pleasant*
Morsels of a *Reformation* of this Kind,
must be content sometimes, to Stoop
their *Stomachs* to feed on coarse *Diet*,
cooked out of an *Infamous Villain*, or
abominable *Bumbailiff*. Of the first
I spoke sufficiently, but of the latter
I can never say enough. For an effectual
administration of *Justice*, and a *Just*
execution of the laws, it is absolutely
necessary, to constitute certain *Men* into
Officers, to constrain the *Refractory*, to
submit to the Judgment of the *Law*, and
force the disobedient to do *Right* to the
Injured. And I confess that these *Officers*
or *Bailiffs*, should not be opposed nor
insulted, because if *Justice* were suffered
to be obstructed, *Property* would be preca-
rious, and all *Things* would run into *Vio-*
lence and *Confusion*. But then all this may
be done without exercising *Cruelty* upon
an *Unfortunate Man*, and with a safety
to the *Bailiff*: I only mean *Those*, who from
an *Natural* or *Acquired hardness of Heart*,
sport with the *Miserys* of their fellow-
Creature, and give barbarous *Treatment*
only

only for the Glory of *Inhumanity*. How common is it to see a poor Creature, dragged to Goal like a *Murderer* caught in the Act, by a Couple of Merciless *Furies*, who met with no sort of *Resistance* from Him, whose Fingers did not *Snap*, nor Foreheads *Frown*, nor even Eyes *Wink* *Opposition*. It is a reproach to a *Mayor* or *Sheriffs*, to suffer *Fellows* of this Temper, to enjoy *Their* pleasure of *Cruelty* so long, as to plead *Prescription*, and practise it in *Their View*. I have known *Them* boast of Blows They gave a poor unresisting *Tradesman*, and repine at *Their* mishap, in not meeting *Another*, whom *They* could have an opportunity of *Knocking* down, under the pretence of a sham *Rescue*: That such *Tigers* are suffered to continue in *Their* execrable barbarity and not that *They* are of inhuman disposition, is what surprises Me; for being upstart *Scoundrels* of no Blood, it is natural enough for 'em to be sanguine. For *Themselves* grown up in a *Day*, care not how Many *They* cut down in an Hour. I have likewise observed that these *Fellows* pursue *Wickedness* to the

the last, and observe the Devils rule, That the best way for those who are *Bad*, to be still Worse; as if Their former Crueltys, were fenced by committing new ones. To this Spirit of Cruelty and Insolence, is joyned an Evil practise, that I am almost ashamed to mention, because it confesses either too much *Folly* or *Poverty*, for such Numbers of Persons in a *Wise* or *Rich* City to be guilty of. Will any Man believe that these *Rascals*, have above one Hundred and fifty who constantly pay them so much a Week, for no other reason, but from the fears of vile Treatment, in case They should unhappily fall into their abominable *Paws* hereafter. Now upon the strictest enquiry I could possibly make into so *Secret* an affair, which I should never have discovered, had it not been for the *Good-nature*, of a *Bailiffs* Daughter, whom I closely *pressed* some time, to make *Her* give me a list of the Persons to whom her Father was Pensioner. I say upon examining into their *Tempers* and *Characters*, I find not only those who have been, but even Those who fear to be in their
Merciless

Merciless *Clutches*, pay Tribute to their Cruelty and Power. With what Impudence will some of These Fellows, approach a Merchant, and sneer familiarly in his Face upon Change. And They get more *Hats* in walking the street, than a *Mayer* out of his Time: Now I will not suffer such Respect to be expressed to such *Wolves* any longer, and I declare, that for the future, if ever I see an *Honest Man* salute a *Bailiff* in the Street, I will immediately pronounce *Him His Pensioner*,

In short a Resolute, Faithful, Humane *Officer*, is a most valuable Man, but as the Poets Fancy begat three *Furys* in Hell, I am sure a Wicked Inhuman *Bayliff*, is a fourth on Earth.

From the Courts of *Law* I will wander into the *Court* of D'oyer Hundred, whose very *Name* is a flat contradiction to *Its* common *Practise*: For instead of a *Multitude* of *Hearers*, you find a Hundred *Speakers*; It may be properly called a Court of Confusion, and is a very lively *Emblem* of the *World* before *God* said, *let there be Light*. To speak exactly of this
Court

Court and the *Common Council*, and of the Cause of Their eternal Clashing; it would be absolutely necessary to say something concerning the two *Parties* that sprung from the *Ballast Act*, because by the superiority *Either* may have in the *Corporation*, are in a Capacity to influence the most considerable *Affairs* of the *City*, But the conclusion is not only still recent amongst *Us*, but a particular Detail of the *Views, Interest, Briguing, Meetings, Violent Speeches* and *Warm Replis*, of the Individuals of this *Court* and *Council*, would perhaps raise stale *Dissentions*, and kindle a *Flame* that is almost *Extinguished*. I shall therefore content my self to say, that generally most Persons are prevailed upon to promise their Voices, before they go into *Court*, without any regard to *Right* or *Wrong*. And as for the Twenty four, appointed by the Charter to be a *Common Council* for the *City*, Their *Rights* and *Power* are not mentioned; because it being Originally, the request of the *Commons*, to constitute such a Body for Their Use, it could never be conceived that
They

They would presume to arrogate any *Power* destructive of the *Publick*, who is the *Parent* that gave them *Birth*, to *Be*, and *Live* only, as long as *they* are *Obedient*, and *Faithful* to Those who gave them *Life*. The Majority of this *Council* is compounded of *Cyphers*, therefore any *Artful*, *Intrigueing Figure*, by joyning Himself, to a good many of Them, will twell the Number, and sway a side to whatever *He* has a mind to Carry. Hence the rise of those Beneficial leases, granted to some *long-Headed* Men, who tuning the Council up to their Own *Note*, played them out of some of the Revenues of the City, which They formerly had the Arrogance to assume the disposal of, without the consent of the Commons, who after great contentions, at length, having shot all the *Arrows* in the whole Quiver of Malice at each Other, constrained the Council to submit, and deliver up to the Commons their Rights and Priviledges and enacted the following *By-laws* in full Court of *D'oyer Hundred*, by the consent of the *Mayor*, *Sheriffs* and *Commonality*.

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“ For the better Regulating Ordering
“ and Disposing of the Publick Money
“ of the Corporation, it is enacted, or-
“ dained and Established, that whatever
“ Sum shall be judged sufficient, and pro-
“ per for the support of the annual Esta-
“ blishment, shall always hereafter be set-
“ tled and agreed upon yearly, and every
“ Year on the last *Monday* that shall
“ happen in the Month of *June*, in open
“ Court of *D’oyer Hundred*, by and with
“ the consent of the *Mayor, Sheriffs* and
“ *Commons*, and there duly assembled,
“ or the Major part of them, whereof
“ the *Mayor* and *Sheriffs* be always two,
and not otherwise. And whereas for some
time past, the Common Council alone,
and sometimes a few Members thereof
have assumed a Power, and taken upon
them to dispose of the *Publick Money*,
(and Issue their Orders for the same,) to
such Uses as They thought proper, with-
out the Content of, or Consulting with
the *Commonality* : and to avoid any Em-

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bezelement or Misapplication thereof, which might happen for the future by its being in the power of a Few.

“ It is enacted, ordained and establisht, that from henceforth, no *Sum* nor *Sums* of the *Publick Money*, shall be at any time hereafter, issued or disbursed, or any Order; Provided always notwithstanding, that nothing herein shall be construed to extend to the Money which shall from time to time be appointed, for the *Annual Establishment* aforesaid; but that the same or any part thereof, may be ordered to be paid or applied to the particular *Uses*, and *Purposes* for which It was let out and allotted, by the *Common Council* alone, without such consent of the *Commonality* as aforesaid. * *This was ordered at a Court of Doyer-hundred held the 5th. Day of February, 1721.*

And as to the manner of making any other *By-laws*, or *Ordinances*, for the better Government of the City, or Corporation of *Cork* for the future, either to repeal all, or any part of this General *By-law*,

or for any other purpose whatsoever; ' Be
" it enacted, that no such *By-law* shall
" hereafter be made, nor Bind the Mem-
" bers of this City, unless the same shall
" have its rise in the *Common-council*, or
" be brought in by Petition from the
" Commonality, and shall then be ap-
" proved of by the Majority of the *Com-*
" *monCouncil*, and if They approve of the
" *By-law*, then the *Mayor* shall propose
" it in *Open Court of D'oyer hundred*, &
" if the Majority of the *Commonality*
" Poll against the *By-law*, agreed to, be-
" fore by the *Council*, it shall be rejected
" and have no force. * *This was ordered*
at a Court of D'oyer hundred held the 14.
Day of February 1721.

Again, Whereas there can be no exact
Establishment made for the Ensuing year,
for want of the Books and Accounts, de-
tained by the late Chamberlain, it is agreed
in this Court of *D'oyer hundred*, that the
Sallaries of the several Officers of the Cor-
poration be paid as they fall due and also
that a Sum not exceeding one hundred
Pounds, shall be allowed for Contingen-
cies

cies, to be disposed of by the *Mayor, Sheriffs* and *Common-council*, and that an Account of the said Sum shall be produced on the last Monday in May next, at the time of settling the *Establishment* for the year Ensuing, in open Court of *D'oyer Hundred*, or sooner if said Sum shall prove deficient. This was ordered the 28th. Day of June, 1722.

Before I go into any Remarks upon these *By-laws*, I will premise a few things concerning the *Common Council*. The *Charter* grants a *Power* to the *Mayor, Sheriffs* and *Commons* to elect twenty four *Persons*, to be of the *Common Council* of the City: which *Power* doubtless The City prayed K. Charles the first to grant, for their own *Conveniencys*, upon the *Renewal, Enlargement* and *Confirmation* of Their *Charters*. Now as I said above; what was to be the *Duty, Office* or *Privileges* of this *Council*, the *Charter* mentions not; from whence it is plainly evident that a Discretionary *Power*, was left in the *Commons*, to constitute *Them* into what *Shape*, *They* conceived most conducive

Shew give to the welfare of *Themselves*, and re-
 Ac. pose a *Trust* in *Them*, which the moment
 uced *They* abused, *They* could take from *Them*.

the These *Sentiments*, are not only agreea-
 the ble to the Constitution of every free Peo-
 oyer ple; but This *Doctrine*, is more particu-
 rove larly conformable, to the *Rise* and *Use* of
 8th. a *Common Council* in a *City*. And can it
 pon be intended, that any set of Men, would
 ings formally and expensively desire a *Grant*
 The from a *King*, to prejudice *Themselves*. For
 yor, surely, a Delegation of a Morfel of the
 four Royal Prerogative, to erect *Twenty four*
 il of *Men* into a *Council*, for the *Conveniency*
 The of many hundred, can never be construed
 ant, into a *Power* in a *Few*, to Lord it over
 Re- *Many*.

Before I sat down to write *This Book*,
 of I never gave my self the trouble to read
 ve; ten Pages, in any *Law-Book*; and indeed
 i-vi- I have *killed* some time, by consuming ma-
 nti- ny Hours, in Fishing in the best *Streams*
 ent I could meet of Corporation Cases; And
 in if the Opinion of a *Great Man* in Law,
 nto be right, the *Multitude* may *choose* a se-
 du- lect Number of their Own Body, The
 i-ve Com-

Commonality, to Elect their *Guardian*, a Mayor; as I fully cited in Page thirty: but least a Lawyer should doubt it, I will here incert the Marks of my Authority, For which I am certain a *Trader* will give me Credit, without further search: *Mich: 40, 41 Euz: 4 Co. 78. Jonk. Rep. 273. per cur'*. These Premised, I will now go into the Merits of the Contest between the Commons and Council; The Council insist upon a Right, by the foregoing *By-Laws*, to a Power of first proposing the Commons, the necessity of raising Money, for the services of the City. Which is certainly Their *Duty*: for to watch carefully over the exigences and Wellfare of the People, is a very commendable *Act*, and it is a gracious Condescension in The *Twenty four*, to favour *Them* ever with a Negative upon their Proposal.

The Intention of the *By-laws*, was to rescue an Exorbitant *Power* out of the Hands of a *Few*, and resume the Rights of raising *Money* into its proper *Channel*, the *Many*: and how does it answer this good End, if a Court of *D'oyer hundred* can't

can't raise *Money* without the consent of the Council, who certainly are a constituent part of the whole Corporation, forasmuch as the making of *By-laws*, for any Purpose whatsoever, shall take its rise above, and may be rejected, or confirmed below: Now if this *By-law* or *Purpose* be agreed to by the Commons, and that the Execution of it must be attended with expence, the raising the *Money* should be in *Mayor, Sheriffs* and *Commonality*, and the Distribution of it in the Council, who should give an Account of its consumption, and the Uses to which it was Appropriated; according to the Order made at the Court of *Doyer hundred* held the 14. of February 1721, on the Application of the Contingency, which some think to be included in the Annual *Establishment*, though it appears upon the very face of the *By-law*, that the hundred pound then given, was the necessary result of the confusion they were all in, by the *Chamberlains* keeping Their Books and Accounts. These *By-laws* are contradictory to each other. The first in *Feb. 21.* seems to design

sign the *Establisment*, the *Mayors Salary* only to be settled in Court of *D'oyer hundred*. But in the provision of the same *By-law*, it is said, *that the same, or any part thereof*, which appears to mean something besides the *Salary*, *shall be apply'd by the Council alone*. Which again cannot be understood, to be any perpetual Contingency, because, The Council is to account with the Commons for it, by the second *By-law*, here mentioned. Why then again it is Enacted, in the First, *that no Money shall be Issued, or Ordered, unless it be first proposed and consented to, by the Court of D'oyer hundred*. And yet the last words to the preamble of the second *By-law*, *Or for any other Purpose whatsoever*, seem to fix the Right of *Proposing* in the Council. Thus I am not at all surpris'd at the Misunderstandings of the Commons and Council, when the Rule of their Conduct is so very Crooked, and unintelligible; For there is not I believe a more confused set of *By-laws* upon Earth, than *These* which were Originally framed, for healing a Distracted City, and
fixing

fixing a Standard of Union, which instead of being drawn Self-explanatory, & Easy, are dark, Contradictory, and Irreconcilable in many essential assertions: admitting various Constructions, which has given Occasion of great Contentions in the Court of *D'oyer hundred*, even amongst its own *Orators*, who sometimes rise to speak the Sense of their own Court, yet are as often pulled down by dissenting Members, whose Heads agree not in the Conception of the confused Matter in Debate.

By the most easy *Transition*, I am naturally carryed from the contest, between the *Commons* and *Council* in raising Money, to the *Bone* of Contention, of which their *Stewards* have the management, *the Revenues of the City*. Now as the Annual *Establishment*, to support the Dignity of the *chief Magistrate*, of the second *City* of the Kingdom. As the celebration of Anniversary *Days* in Honour to *Men*, who deserved it. As the *Pleasures* of the *Corporation*, in their Publick *Festivals*. As maintaining *Widows* of Indigent *Aldermen*, feeding hungry *Children*, and keep-

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ing

ing the *Streets* in comfortable State, can be only Supported by the exact payment of the produce of the *City Revenues*, I should betwray a Conscience, which would not suffer me to Sleep, if I neglected the behaviour of those Corporation *Servants*, who, contrary, to the vulgar Opinion, make conscience of secretly defrauding the *Publick*, more from the secret fears of committing, than the apprehension of a Discovery of a fraud. When in the gathering *Revenues*, it is apparently, in the *Gatherers* Will, to sink unknown, what it is not in the Power of the *City* to find out, He should be encouraged in the continuance of such *Honesty*, by a proportionate additional *Premium*, which his *Faithfulness*, as much in truth Merits, as a fraudulent Wretch deserves a *Halter*. For if a Corporation will not give to *Honesty*, any payment, but *its own Reward*, I shall never pity 'em, if *They* were cheated into *Beggars*; because it is not every Man, that can stand the tryals of Poverty, which like *South's Sin*, are hard wages to live by. And really if a Man makes a Corporation

ration *Fat*, it is imprudent not to encourage the *Feeder*, by giving *Him*, a comfortable Subsistence; for 'tis not worth a Steward's while to be *Honest*, If He finds himself no better rewarded than a *Deceiver*, when saving the pangs of a wicked *Conscience*, He finds the other, as happy in this life as himself. Besides, I can't but look upon a Diligent, Honest Publick Receiver, as a Benefactor to the City, Who deserves to have a *Statue*, erected to his Memory; and a Corporation that expresses no distinction, between an open *Steward*, and a Cunning *Purloiner*, makes *Honesty*, like the *Discoveries* of the Northern Passage, freeze to Death; which will dishearten all future *Travelers*, from trying their Fortune in the frigid *Zone* of *uprightness*.

Having travelled through the Temporal *Courts* of this City, whose Evil *Members*, only barter one *Sin* for another; I will now Saunter into the *Spiritual*, where I find wholesale *Chapmen* to *Satan*, who take in the whole *Herd*. As a *Minister* is an *Overseer* of a Flock of *Sheep*; a *Bishop*

shop, is an *Overseer* of a Flock of *Shphers*,
 And the *Court* a *Slaughter-house*, where
 its *Officers* often hang up the Innocence,
 Reputation, Substance and Soul of *Man*.
 I never heard a Voice uttered in favour
 of the *Proceedings* and *Use* of this *Court*,
 so that its Existance, amidst an univerſal
 outcry againſt Its Jurisdiction, is the high-
 eſt inſtance of a Popular Indolence, that
 can be produced. Learned *Archbishops*,
 Good *Bishops*, Patriot *Members*, Wiſe
Eſquires, Honest *Lawyers*, Fair *Traders*,
 Humble *Parſons*, True *Proteſtants*, Cha-
 ritable *Papiſts*, Cry all aloud againſt the
 oppreſſive *Practices* of the *Spiritual Court*,
 of which to delineate the Riſe and pro-
 greſs, and how *Eccleſiaſticks* became poſ-
 ſeſſed, with ſuch Power, would conſume
 more time than I'll ſpare on ſuch an ob-
 ſolete, Dry *Subject*, now almoſt crippled by
 acts of *Parliament*, that eclipſed it, in its
 Meridian, & reduced it to a juſt Emblem
 of its *Creator*, the *Pope*, who before He
 is riſe for Infallibility, beſomes rotten. In
 the ſolemn infliction of *Church Cenfures*
 the *Spiritual Indolence* of the *Cannons*

run thus; *Admonition*, when the Church only Chideth, but with the *Rod* in her Hand. *Excommunication*, the *Mittimus*, whereby the *Malefactor* is sent to the Goaler of *Hell*, to be delivered to the Devil. The *Writ*, at the Suit of the King of Heaven, which no Temporal Prince should presume to *Bail*. *Aggravation*, where for his greater Contempt, He is removed out of the Goal into the Dungeon. *Absolution*, which when the Penitent pays his *Ransom*, moves him by *Habeas*, out of *Hell*, and opens for him the *Door* of Heaven, which *Excommunication*, had formerly locked, and *Aggravation* bolted against him. Thus Offenders are not *pricked to the Heart*, but let blood in the Purse: And when the Court gets her *Costs*, the Church requires no reparation, for the Damage, and open Scandal *She* received, by the infamous *Party*, whose great *Impiety*, urged in the wickedness of his Heart, & in the malignity of his evil passion, to call a Christian *Bunter* of *Cat-lane*, by the uncharitable name of a *Whore*, in the hearing of *Pimps*, and in the face of the Moon.

Moon. I have known a Mans *Money* worked out of his Pocket, his *Reputation* worked out of Countenance, and his *Body* worked into Goal, for telling a Woman she was a *Whore*, Whose virtue was given up by the whole Neighbourhood. I have known an honest Industrious *Tradesman*, reduced in this *Seminary* of *Injustice*, to an Ace of a Beggar, for calling a Man in the height of his *Passion*, a dirty *Dog*; when at the same, the whole Parish allowed him to be a very uncleanly *Fellow*. To this it may perhaps be objected by a *Procter*, that there is no absolute necessity, for a Person to plunge into these ruinous *Expences*, because the Parliament has put it into every Mans power, to take a speedy *Course*, and bring the Matter immediately to a determination, by a *Clause* made Expressly, to prevent all unnecessary delays in causes of *Defamation*, which I will here set down. “ Be it enacted, that in
“ all *Causes* hereafter to be commenced
“ in any Ecclesiastical Court, on account
“ of *Defamation*, it shall and may be
“ Lawful for the Ecclesiastical *Judge* of
such

such Court, at the Motion of either Party, to proceed in a *Summary Way*, and that such *Summary* way of Proceeding in a Cause of Defamation, shall be reckoned to all intents and purposes, as valid, as if the same had been in the ordinary plenary *Way*.

This Clause, as the *Spiritual-court* manage it, instead of producing Relief, may properly be called, a *short way to purge your Pocket, and save your Time*; and indeed is a most cruel Oppression; for in three Court Days, consumed in deciding ultimately the matter of Defamation, you must pay the following Exorbitant, *Fees*. *Original Process, and serving.*

For drawing, and exhibit. l. s. d.

ing the Proxy. The Proctors Fee, Judges Decree, & Act of Court. For the first Day.

0 19 0.

For drawing and Exhibiting the Libel and Copy. Advocates Fee. For examining Witnesses. Proctors fee. Registers fee, and Judges Decree.

cree. Interlocutory Decree. 1. 3. d
Apparitors Fee, and Act of
Court. for the second days
Work. 3 3 6

Proffors fee, Judges Decree,
and Act of Court, and exe-
cuting. the last Day. 0 7 6

Thus dearly is Expedition
 purchated; and like a *Pied-*
Poudé Court, before you can
 shake the dust off your feet,
 your Cause is ended for 4 10 0

In short its pity but the Legislature
 redressed this Grievance. for the *Plenary*
way, in this Court, is raising a *Suit*
Counjurers raise the Devil, by travelling
 in a Circle. And the *Summary way*, like
Witches with their Magical Chymistry
 extract the *Venom* and take none of the
Allay.

From the practices of this Court, that
 injure the *Body*, I will next go into those
 that may injure the *Soul*. I hope there
 no one here, but knows I mean the
 shameless *Custom*, of wrapping a Man
 in a Sheet, and exposing him in the
 Church

Church, with a publication of his *Crime*; which is so far from being a probable Means to reclaim the *Offender*, that it generally precipitates Him, into farther degrees of *Ill. Modesty* and fear of *Shame*, are natural restraints; and He that once stumbles, may by a Check of that Bridle recover again; but when by a publick *Example* of standing in a *Sheet*, he is fallen under that *Infamy* he feared, he will be apt to discard all caution, and to think that he owes himself the utmost pleasures of his *Vice*, as the price of his *Reputation*. Nay perhaps goes farther, and sets up for a *revers'd* sort of *Fame*, by being eminently wicked: And he who before, was only a *Clandestine Disciple*, becomes a Doctor of *Impiety*. And sure it were better to let a concealed *Crime* remain in *Obscurity*, than by rousing it from Covert, bring it to stand at *Bay*, and set it self at open defiance, with the virtue of the Congregation, who perhaps has so many well-wishers to *Vice*, that, like a hoping party they may eagerly run into any that will head them. In short to conclude with this

Court: I know no business He has, to intermeddle with *Temporal Jurisdiction*, whose *Vocation* is in *Heaven*. As if earthly *Power*, to oppress *Mortals*, was a *Ministers* recreation to *Celestial Employment*. And let not the *Stars* of the *Church*, be turned into *Comets*, least *Their* appearing in the *Seat* of Judgment, presage *Famine* or *Destruction*.

THrough the flowing of *Wealth*, swelling of *Pride*, the assailing of *Envy*, mutual *Oppression*, Protestant *Indolence* and Popish *Vigilance*, the *Trade* of this *City* has been forced from its natural *Course*, into another *Channel*, within these few years. The most considerable branch of our *Trade*, was the great quantity of *Beef*, exported to our *Plantations*, to supply the *French*, with whom we *Trafficked* and *Trucked*, in some uninhabited *Island*, before Irish *Ships* were obliged to touch first in *England*; by which restraint, *They* and their *Plantations* suffer as much as *We*. This fine *Article* has taken another turn; For the *French*, in Gallies of four or five hundred *Tun*, come hither *Themselves*

selves, always consigned to a Popish *Factor*; whose *Relations* and *Correspondence* abroad, and *Union* at home; whose *Diligence* being more, and *Luxury* less than Protestants, will at last swallow up the *Trade*, and suck the Marrow of this *City*; and like the *Ivy*, will grow to be an *Oak*, and prove absolute in their Power over the *Commerce* of *Those*, on whom *They* should be dependant for Bread: And as a certain Baronet observed about four years ago, 'how secure do Men of that Religion live in despite of the Law, whilst Protestants look Idly on, and by an easiness of Temper, peculiar to themselves, suspend the execution of the Laws, which never required, no not at their first making, a more severe Execution than at this Day. By running away with this profitable Branch, not only the prejudice *They* do a protestant *Trader*, but the benefit accruing to Popish *Dealers* and *Tradesmen*, is destructive of the Protestant interest of the City. From the mutual kindness of all Men under oppression, & a natural hatred of their *Oppressors*, *They* deal with, and allways employ one another.

It

If a Papist at the Gallows, wanted an ounce of *Hemp*, he'd skip the protestant *Shops*, and run to Mallow-lane to buy it. And as the *Jurisdiction* They acknowledge, is abroad; *They* would live independant of the State at home, where *They* poison all *Things*, they touch: *They* have no regard to Posterity; *They* consider nothing but the present; Their Schemes are always big with Cunning. They want ingenuity, the life of business. In all *Works* regardless of the future, *They* make the best undertakings, to make what they can of every thing *Now*.

They dishearten all Industry, which when beggary is the reward of, *Idleness* and *Painfulness* are of equal value. The *Legs* of that *Trade* will surely have the *Cramp*, whose *Feet* are kissed by a Papist; and The most growing *Factory*, the minute it is mimicked, and attempted to be carryed on by Them, I would instantly give up, pronounce its ruin, and without hesitation, sign its *Death-Warrant*.

From those Popish *Clogs*, I will next go into some Protestant *Mischiefs*, and unlock

unlock the *Bankers Chests*, which like *Pandora's Box*, contain a World of *Dis-eases*. To delineate all the inconveniencys of *Bankers*, is as far beyond my Power as wide of my Profession; therefore I'll not launch into the Deep, but content my self to sail by the Shore. The Original design and use of Banks, were for *Merchants*, for the conveniencys of Trade, to lodge Their Money in. Sacred *Deposits*, which in *London*, the *Keepers* presume not to touch, to employ in the *Merchants* businets; where it is looked upon as *trading Sacrilege*, to spin in any Use, except discounting *Notes*, *Mortgages*, &c. But *Dealers* in this *City*, by a most amazing Intatuation, furnish a set of *Men* with *Money*, to undermine them in their own Business. Formerly there was an immediate intercourse between the *Citizen* and *Country-man*, whose *Beef* or *Butter*, the *Merchant* had the advantage of buying at the first hand. But now, from the *Credit* arising from the possession of *this Money*, a *Banker* qualifys a *Butcher* to buy *Cattle*, which he slaughters for himself, or sells

sells to the *Dealer*. Thus like the *Maggot*
 in the *Nut*, he destroys what gave him
Birth; for by breaking in upon the *Dea-*
lers trade, The *Banker* digs a grave for
 the Merchant who gave him life. Besides
 they have other great Advantages: They
 know every Man's Weakness, It is in
 their power to Monopolize. Their Banks
 are stairs, whereby They climb into the
 knowledge of the Merchants *Fullness* or
Wants; Therefore, should not dare to deal
 in any Staple *Commodities*. In the opulent
 City of Bristol, there is not one *Banker*;
 and in *London* they profess and exercise
 a Chastity of *Business*; but in this City,
 They espouse two or three *Wives* in Trade,
 and to the Crime of *Bigamy*, adds, by
 breaking in upon the *Dealers* property,
 the heinous Sin of *Adultery* in Commerce.
 If a *Broker* in *London* should directly or
 Indirectly, deal for himself, or buy any
Goods, Wares or Merchandizes to sell at
 gain for his own *benefit*; or should make
 any *Gain* in buying or selling any Goods,
 over and above the *Brokage*, He shall
 forfeit two-hundred pounds, and be ren-
 der'd

der'd incapable to act as *Broker*, for ever
 him after. And I wish an Act of Parliament
 Dea was made, to incapacitate any Man to
 e for Trade, or Act as a *Banker*, who should
 esider be convicted of such Offences. .

They These generals premised ; I will next
 is in briefly set forth the *Evil*, that Issues out
 Banks of their Practice of Engrossing *Wool*. I
 o the know very well the pains *They* have taken,
 ss or to bolster up with plausible reasons, Their
 o deal crooked prejudicial Dealing, lately in that
 ulent *Commodity*, which were unable to make
 nker; them look strait in the Eyes of *Sufferers*.
 ercise The greedy Appetites of some *Bankers*,
 City, to feed on *Staple Morsels*, prompted Them
 trade, to send a *Caterer* to provide for Them,
 s, by who no sooner appeared at *Clommel*, but
 erty, He became instantly the *Jack* of the
 erce, Green, which every *Wooll-seller* cast at;
 ly or was the *Bias* of the *Market*, and drew the
 any *Bowl* to what side He pleased. This *Ca-*
 ell a terer having pickt up a great quantity of
 nake *Wool*, in other parts, immediately raised
 oods, the Price, upon the View of going in be-
 shall tween the *Clothier* and *Wooll-seller*, and
 ren- Sell his own ; without any regard to the
 der'd Milery

Misery *Thousands* may be plunged into by enhancing the value of *Wool*, above the possibility of the *Clothiers* getting sufficiently, to tempt them to buy, and employ the *Poor*. Not considering that the *Fleece* feeds more than the *Flesh* of the *Sheep*. The case was clear in his *Divinity*, and our *Caterer* was not Infidel enough to disbelieve a *Doctrine*, that made for his own interest. But the vizard of his dissimulation, fell fairly off, his *Scheme* was discovered, and he tell to Buy. He is no Fox, whose den hath but one hole, & finding that way stoped, he went to work another, bought considerably, at the price he raised himself; so sent a defiance to Fortune her self, which was speedily returned with his own overthrow. For upon the Clamorous out-cry of the *Clothiers*, his *Employers* disowned the Commission and abandoned their *Caterer*, to his own *Bargains*, who like a young *Conjurer*, stepped beyond the limits of his safety, and stumbled into perdition. And indeed it was but just, that He who thought to have rid at ease, on the bended back, of sinking

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trade, should be *unhorsed*, and thrown upon his *own*. When the Tide of his *Employers* Countenance left him, like a fish on shore, gasping for breath, he came to Corke, where alas the poor *Caterer*, found little Comfort; attacked by crowds of *Empty Bellys*, he could digest nothing whilst his errand like a *Crudity* lay upon his *Stomach*. And really when a Monopolizer breaks into the *Circle* of Trade, an hungry *Mob*, is the best *Exorcist* to drive him Out. When he came home, his discontent began to feed upon him; He conceived that expectation a Merciless Uturer exacted great returns of profit. He felt the losses he brought upon himself, and the mischief he had done Multitudes. These consuming conflicts broke his Constitution and soon wrought his sudden Death. Sick-ness did not so much untie his Cloaths, as *Sorrow* rended the *Robes* of his Mortality assunder. Some say, the Grief, that his *Scheme* failed, and the loss of his Souls Delight, his *Money*, was the cause of his Death; others impute it to the gnawings of a guilty Conscience, but when a little

Heart, hath received two wounds 'tis hard to say which killed. He lived by the *Fleece*; dyed by the *Wool*; and was buried in its *Manufacture*, which He threw in his *Mite* to destroy.

In the *Maladys* of this *City*, I comprehend the Infirmitys of the *Body* and Corruptions of the *Mind*; so that this *Tract*, will be an *Elixer* of *Medicinal Morality*; for which Office I am better qualityed, than a *Physician*, or *Divine*: because Children refuse *Remedies* from the *Doctor*, which they will take from a *Father*; and Spiritual Cordial, from an *Ecclesiastick*, turns our *Stomach*, it looks so much like a *Divinity Potion*: But I *Alexander*, will insensibly beguile my Fellow-Citizens into *Health*; for I will regardless of *Method*, wrap up in a Corruption of the *Mind*, any correlative vice in *Trade*. Thus impairing a Man in point of *Fame*, and lessning his Reputation, to raise his own, is an *Artifice*, daily practised amongst some *Merchants*; insomuch that *Detraction* seems to be no inconsiderable Branch of the very *Trade* of this *City*. But how-
ever

ever trifling, some may take the *Guilt* of it to be, it is a flat contradiction to that grand *Rule* of *Honesty*, the breach of which, violates the whole second Table of the Law; many seemingly, *Sober Religious Men*, who would startle at an *Oath*, whose *Consciences* would recoil at an *Obscenity*, do yet slide glibly into this Vice, which is the grand Incendiary, that disturbs the Peace of this *City*, and has a great share in most of its quarrels. *Detraction* is compounded of *Envy* and *Interest*; Thus whilst it has two such potent *Abettors*, We are not to wonder, that its *Arrows* pierce so deep, having such a double Chord to its *Bow*. As in all *Trading Places*, *Credit* is the Scaffold, upon which *Merchants* build their Fortunes; *Envy* tempts them, by little *Artifices*, to assail the *Credit* of their Neighbour, and *Interest* prompts them, to make their own abound: Thus a Man shall ask his Friend, what *Price* he charges for his *Beef*, who knowing *Him* to be employed from the same *Market*, tells *Him* something more than the *Truth*, to the End, that he might purloin his

his Friends *Employer* to himself; which he has a fair chance for accomplishing, because when their Two *Correspondents*, Compare *Notes*, One finds himself overcharged, from the same *Market*, and *Circumstances*, more than the *Other*. *Another*, overflowing with all the dirty *Schemes*, that naturally result from a mean wicked *Soul*, will forge the distinguishing *Mark* of a *Manufacture*, whose Reputation, an Industrious Honest *Man*, perhaps took great pains to establish. I admire how any Creature, can have the Impudence to appear upon *Change*, or shew his *Face* in a *City*, where he commits such vile practices. A *Pick-pocket*, to whom pilfering is habitual; has not more consummate Assurance, than an Infamous *Forgerer* of this Nature, who dare appear amongst *Men*, whose *Industry* he destroys, whose *Credit* he ruins, and of whose *Substance* he Robs, by coining the *Mark* of a good *Character*, and stamping of it upon his vile *Wares*. A suitable punishment for these *Wretches*, is beneath my Hands, for he should be delivered into the secular Arms of the *Jack*
catch.

which catch. Now if ever I find a *Fellow* detected of this wickedness hereafter, I declare solemnly once more, upon the Word of *Alexander* the *Coppersmith*, that I will search into every Action of his Life; I will blast his Reputation, and stain his Name; I will hawl him into all the Inter-
 nal Similies, I shall make in my *Voyages* to *Heaven, Hell and Purgatory*, which will be speedily published; I will hunt him out of the *City*; I will pursue him into the Country; he shall have no quietness of *Body* nor rest of *Soul*, for I will speak loud of his *Misdeeds*, from his *Cradle* to his *Grave*, if *I Alexander* should happen to outlive him. Another sort of *De-
 ractors*, there are in this *City*, who indeed, are not so abominable as these *Forgerers*, yet I will not suffer even Them to live, and practise such mean Acts, in the Liberties of this second *City* of the *Kingdom*. I mean *Those*, who to raise their own *Credit*, in destruction of their *Neighbours*, will sell to the *Butter-Merchant*, the two pounds *Beamage*, and give what the honest *Factor* can't afford, without running into

into this dirty, conniving practice, which every fair *Dealer* abhors. Thus *Men* may do things, which to their *Consciences* are abominable, and yet keep their Reputation with their *Neighbour*; but whenever a stifled *trading Crime*, of this Nature breaks out, and Their secret *GUILTS* are detected, the happy discovery renders Him Infamous; and He that would Attempt to fasten *Extortion*, upon his *Fellow-Dealer*, amongst foreign *Traders*; Or who would forge the *Mark* of his *fellow Citizens* goods; Or who by allowing *Beamage*, will sink the *Credit* of others to raise his own, deserves to be *Disfranchised*, Set on the *Pillory*, *Placarded* on the *Gates*, and *Bell'd* off the *Change*. There are another kind of *Detractors* in this *City*, who having all the *Pride* of a little *Mind* which is in a constant *Humour* for mounting, make use of any footstool to assist their rise. This Animal affects an extraordinary Splendor of *Reputation* and *Riches*; is glad to find any *foils* to set *Himself* off and will let no *fault* or *folly* enjoy the Shade, but brings it into open light, that by

which such Comparifon, his own excellencies
 may appear the brighter. This Creature
 will never admit his fellow-Citizen, to be
 worth half his Value either in Goodnefs
 or Riches; and as nothing founds harfher
 in his Ears, than the Commendation of
 another, fo nothing is more melodious to
 him than Defamation. This Reptile would
 have every thriving, generous Trader, as
 hateful to the City, as He is to Him, and
 perhaps Himfelf to Them, and therefore
 he repines at the profperity of his Ef-
 fect, fo He exults when any thing occurs
 to deprefs it; and is very induftrious to
 improve the leaft Speck into a Leprofy,
 which through his Glafs, fhall overfpread
 the whole Man. There is not in his moft
 ftudied Luxurys, fo much Epicurifm, no
 Spectacle, affords him fo much pleafure, as
 bleeding fame, thus lying at his Mercy.
 All this betrays a degenerate Spirit,
 which from a Confciousnefs, that He wants
 folid Worth, on which to bottom a Repu-
 tation, is fain to found it on the Ruin of
 another; thus One, like a true Diamond
 parkles in the Sunshine, whilft the Other
 like

like a *Glow-worm*, owes its lustre to the Darkness about it.

Now I am mentioning Those who shipwrack *Trade* in General, I will here say something of that Barbarous Practice of making *Wrecks*, of *Ships* in distress which has not only been done amongst the *Wreck-mongers* of the West, but has been practised upon the very margin of the Libertys of the *City*. This wicked deed, is founded in *Cruelty*, and therefore can be strengthened by nothing but Custom. What an inhuman sight must it be to see *Fellows* like ravenous *Vulturs*, flock about a Carcass in distress, to pick out the *Eyes* thereof, The wealth *Within*. These Villains sometimes, to prevent future *Cavils*, and *Clamours* about the *Goods*, dispatch the *Mariners*, by willfully neglecting their preservation, and often by downright contriving their Destruction. More cruel than the very *Rocks* and *Stumps* over the Water, as if out of pity they tender their Service, to such as are in danger, and stoop down to reach their hands to help them to the Shore. This
bar

to the barbarous Custom should be destroyed by the neighbouring Gentlemen, who sometimes are *Mean, cruel & infamous* enough here to wink at their Tenants, and receive the Spoil. The highest punishment imaginable is too Low for such Villains, who should rather go Naked than cover themselves with a Rag of Shipwrecked Canvas. And whoever from the Esquire down to the Peasant, should steal an Inch of a distressed Cable, ought immediately to have it lengthned into an Halter, to hang it be him who took it.

Having staid long enough in the Bosom of the City, I will now, almost Jaded, walk into one of its Limbs, and refresh myself in *Mallow-lane*; This *Suburb* by various Acts of *Cozenage*, its happy Scituation, and Possession of the *Weigh-houses*, has branch'd it self into such Businels, as almost over-tops its Mother, which in time, like *Hairs* in appearance *Dead*, will, by being quiet in water, turn into *Snakes*, and in continuance get *Stings*, and do much Mischief. This should surely awaken the Jealousy of all; to find the *Root*,
H impar-

impaired, and the *City* Impoverished, to
 the enriching a set of upstart *Beggars*,
 most of whom want even common *Hono-*
ty. And indeed, suffering the *Weigh-*
houses, to be erected in that *Lane*, is an
 Act of the highest Imprudence and great-
 est Injustice. To establish a pair of
Machines in the Margin of a *City*, to
 gather and retain a side of a *Country* into
 a daily *Market*, upon a single *Spot*, is a
 Custom, I am sure unknown to any place
 but this. Nay I do insist upon the Erec-
 tion of the *Scales*, even at *Gallows-green*,
 to be of more advantage to the *City* than
Mallow lane; because every *Country Fellow*
 who has generally something to Buy,
 when he sells his *Butter*, must of necessity
 stalk through the whole *City*, where *They*
 have an opportunity of gaping at every
Shop, who then has an equal chance of
 receiving his *Money*. Pray is it not a very
 uncomfortable Sight, for any Protestant
 Shopkeeper of this *City*, to behold *Thatch*
 and a *Sky-light*, Edified into *Cant-Win-*
dows, and *Slat*; wherein a *flatfooted*
Milesian, shall have the Impudence to
 have

have his *Table* graced with a *Chaplain*, and *pinch'd Diaper*; and in a pair of *Protestant Scales*, shall outweigh the *City*, and raise *Himself* from *Thongs*, and lank *Hair*, to *Pumps* and a *Perruwig*. All this They do, by wronging the *Buyer*, in *Number, Weight, and Measure*, the very *Land-marks* of *Trade*, which They audaciously remove. They Buy as *dear*, retail *cheaper*, live *better*, and grow *Richer* than other fair *dealers* in the *City*. This They perform by false *Weights* and *Adulterating* their *Wares*. I have heard of a *Butter Buyer*, who purchated the time of a *Coopers* Apprentice, to *Head* and *Hoop* his *Firkins*, and to their *Roguary* works hourly *Miracles*, by turning *Wood* into *Butter*. Now such *Cozenage*, is worse than open *Fellony*, because they *Rob* a *Man* of his *Purse*, and never bid him *Stand*: *High-way men* defy, but *Mallow-lane men* pretend *Justice*; For *He* that warrants *Wares* for *Honest*, knowing *Them* to be *Fradulent*, is a *Thief*; and if, as in *funeral Orations*, *He* sounds their *Virtues*, and conceals their *Vices*, he is also

also a *Liar*. As the very *Fragments* of the *Roguerys* of this *Lane*, would feast all the *Bites* in the Kingdom, it would be an endless *Work*, to publish them all. Therefore I will contract the *Practises* and *Sentiments* of the whole *Herd*, into an Imaginary *Body*, for which I will coin a *Name*, and so call it *Maitre Coquin*, who is the worst kind of Sinner, because by sinning against the light of his *Conscience*, He sins with a *Witness*, *Maitre Coquin*, glorys in his Wickedness, counting the *Stains of Evil*, the best Complexion for his *Soul*. Nature generally hangs out a *Sign* in the *Face*, to discover the *Mind*; and I am sure there is enough in his Countenance for a *Hue and Cry* to take him on suspicion; yet even if his *Face* did pass current, yet he'd *Cry* himself down by boasting of his *Villanys*. *Maitre Coquin* will call a *Council* in his *Soul*, and ride fifty Miles, to execute a cool Deliberate act of *Butter Roguery*; Tho 'tis pity but his *Neck* should hang in suspense with his *Conscience*, who even hesitates to do Justice in that *Commodity*, upon whose Reputation,

putation, the *Trade* of this *City* so much depends. But *Maitre Coquin* has no regard to the publick *Credit*, or his private *Character*; and should he fast 'till he fetch'd his Bread from the Kingdom of *Honesty*, He would have a Keen Stomach to eat It. In short there is no hopes of a Reformation in *Maitre Coquin*, because his *Villanys*, stiff with *Age*, will never Bow down to *Honesty*; for his Conscience having the dead *Palsy*, the flames of *Remorse* give Him no pain; He will carry his *Roguerys* to the Grave, make the World his *Executor*, and like a Leprosy Beggar, leave nothing behind Him, but the Inheritance of a putrid *Memory*. Here I will conclude *Mallow-lane*, that nursery of *Villany*, which should be suffered to continue no longer, but Presented, and Removed as a Nuisance; for when *Honesty* was sick in *Glanflesk*, she crawled to *Mallow-lane* to dye, and *Maitre Coquin* assured me, that *She* gave her last Groan, amongst the *Butter Buyers*.

Having thus run thorough my *Remarks* upon the most publick *Errors* in the Go-
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vernment, and most hidden *Vices* in the
Trade of this *City*, I will now without
Ceremony, in Expectation of amendment,
 publish all the *Evil Customs* which I
 know require *Correction*, in a *Wise, Tra-*
ding City. By *Customs*, I mean not those
 Eternal Rules of Conduct, which a tacit
 Popular Consent, has in great Measure
 made the Common Law of the *Land*. I
 would be understood, by *Customs*, to mean
 those pernicious *Habits*, which from any
Act, arising originally from *Corruption*,
 has been by long *Practice*, sanctified into
 an *indifferent* and perhaps, a laudable *U-*
sage. From the useful, prudential Inhibi-
 tions of the *Mosaick Law*: From the ten-
 der regard and paternal Care, every Man
 should express, for the *Fruits* of his
Lawful Love, and believing-self-Counter-
 part: From the dangerous Consequences
 of *Curdling* the *Milk* of the *Babe's Mo-*
ther, that perhaps, when He grows into
Manhood, may produce a distaste, that
 may force Him to starve in the midst of
 a *Cargo* of Cheese. And from the *Love*
 He bears to the Constitution, that gives
 Him

Him pleasure, a *Man* is often prevailed upon, through the endearing Importunities of His *Wife*, to deliver their *Innocents*, into the Arms of a *Strange Woman*, to *Suck* in Nourishment from *Her*. Now notwithstanding I have uttered the strongest Arguments in the support of this unnatural *Custom*, that now occur to me; I will not suffer it hereafter to be practised, by any *Woman*, unless *She* can produce a *Bill of Ill-Health*, signed by two Credible Physicians, who must swear they get nothing by her Death, and that she is a *Valetudinarion* in truth: For an Evil *Custom* prevails in this *City*, that Women in full *Health* scorn to give *Suck* to the *Children* they *Bear*. Now as this might be construed by some Male *Invalides*, to owe its rise, wholly to the *Joy* of *Incontinence*, I have too much regard for the female part of the *Creation*, to suffer *them* to give *Cause* to such insinuations hereafter; therefore I do advise every *Woman* of a *Sanguine* strong *Constitution*, to feed their own *Infants*; least it should be said, that They disdain to shower *Milk* into
the

the Mouth of the Child They beget, *because* They are not disposed to *Contain*, for though it may be very valuable in a *Wife* for the Conservation of her Husbands *Chastity*, to forsake the *Child*, and obey the Dictates of Nuptial *Solace*, yet I am afraid, that such Condescension, might be misconstrued, into a silent Confession of *Jolly Flesh*.

This same *Babe*, now grown up, let us put Him to *School*. There is not a *Profession* in the Commonwealth, more necessary, or more slightly performed, than a *Schoolmaster*. The *Seeds* of Virtue, and *Tares* of Vice, are often *sowed* in the Minds of *Boys* upon a *Form*. therefore Papists should not be tolerated to keep School, because They strengthen Children in the Principles of their Religion; for instructing Popish *Boys* in the latin *Tongue*, lays a foundation for the *Priesthood*; and nothing would more effectually prevent the further growth of *Popery*, than an act of Parliament, to restrain the *Sons* of that *Religion*, from learning that *Language*. I never saw *ceteris paribus*, so many

many *Blockheads* in my life, as there are amongst the *Schoolmasters* of this City; as if nothing was required to set up this *Profession* but a *Rod* and *Ferula*. Now for the benefit of my *Fellow-citizens*, I will here make a *Grammer* of *Boys Natures*, and reduce them all to these general *Rules*. First, The Conjunction of *Ingenuity* and *Industry*, are *Planets*, that presage much good in a *Youth*. For such a *Lad*, a frown may be whipping & whipping *Death*: shame is the best *Correction* for such, who should be gently used. Secondly, The *Ingenious* and *Idle*, who think, with the *Hare* in the *Fable*, that running with *Snails*, they shall come soon enough to the *Post*, tho' sleeping a good while before their Starting; A good *Rod*, should finely take such napping. Thirdly, Those that are *Dull* and *Diligent*. Wines, the Stronger they be, the more *Lees* they have when they are *New*, And many *Boys* are muddy-headed 'till they are clarityed with *Age*. *Hard*, *Rugged*, *Dull Natures*, often contain rich *Jewels*; therefore bear with his *Dullness* if he be *Diligent*; and that *School master*, deserves

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serves to be Beat himself, who whips *Nature* in a *Boy* for a fault; for all the *Birch* in Ireland, cant make his Parts which are naturally Sluggish, Rise a minute before the time *Nature* has appointed. Fourthly Those that are invincibly *Dull*, correction will not reform, but if they are *Negligent*, it may amend them; for all the whetting in the World, can never set a Razors Edge, on *that* which has no steel in it. To conclude, a *School-master* should mince his *Precepts*, for Children to swallow; & hang clogs on the nimbleness of his own *Soul*, that his *Scholars* may go along with Him.

Done with the *School*, I will now put him into a *Shop*, and observe his conduct behind the *Counter*, where according to his Behaviour there, may be presaged his future Actions; for you seldom find a Boy too free with the *Money Box*, but turns *Rogue* upon *Change*. Many an honest industrious Man, has been intensibly pilfered into *Bankruptcy*, by unsuspected *Apprentices*, who when ever a Master finds running into expensive *Diversions*,
that

that his little Allowance cannot support,
or who loves Company and the Tavern
better than the Shop, he should for self
preservation turn him off, before the Mis-
chief be done. In *Paris*, if a Robber
broke into your House, and took all you
had, he shall be confined to the *Galleys*,
and not hanged: but if a *Servant* stole a
Thimble, he cannot be pardoned, but
stuck up at the *Door*. And indeed an
Apprentice is the worst of *Villains*, who
breaks the sacred trust reposed in Him;
& because no *Locks* nor *Bolts*, can conserve
a Man from Him.

Begot by his reputed *Father*; suckled
by his *Mother*; Instructed by a good
Master; fulfilling his *Indentures*; let us
now, at the *Noon* of his *Life*, meet him
upon *Change*; where His Conduct is *Wise*,
and consequently *Honest*. Perhaps he de-
serves not *Censure*, for any part of the
Publick Acts of his *Life*, except running
into the *Custom* of some *Dealers* of this
City, who sometimes quarrel by a *Saw-pit*,
yet must fight upon *Change*. In all ages,
there must be as well a beginning of new
Families,

Families, as an *End* of *Old ones*. therefore *that* Merchant has no right to answer a *Challenge*, whilst in the pursuit of his *Fortune*, which is to lay a foundation, and support the Honour of his *Name*. Indeed when the *Estate* is acquired, and settled in his *Family*, let any part of the *Line* extended from the original *Punctum*, fight at any Weapon, from a Cannon down to a Candlestick. Thus let an *Esquire*, whose *Death* can be no loss to his *Family*, fire upon a *Cloak*; but let quarrels and difficulties amongst Merchants, be delivered by the *Midwifery* of Judicial proceedings; which amongst Squires, may, with *Julius Caesar* in his Mother's Belly, be cut out and determined by the Sword. If a *Traders* Credit be hurt, let him repair to the *Civil Magistrate* for redress in Reputation, which in him, is no more disgrace, than to have recourse to him in Actions of trespass: for it is no abatement of *Honour* in a Merchant to decline a quarrel, before He has made a sufficient Fortune to feed it. But if contrary to these Sentiments a *Dealer* will fight when he feels himself Injured,

Injured; let me pray him for the future, that to the Inconsistency of his Character, he adds not a notorious breach of good *Manners*, by breeding confusion and disturbing the *Peaceable* upon Change, where true *Cowards* meet to be *bound over*, and show more Submission to the Laws than each other. Such *Bravo's* should be served like other troublelom *Puppys* in private Companys, every *Man* should contribute his *Kick*, to drive them into the Street; for I am sure he that will draw his *Sword* upon full Change, would creep into the *Scabbard* for fear, when 'tis *Empty*.

The next *Custom* I shall speak of, is that destructive practise of *Smugling*, that makes rich *Beggars*, and a poor *Kingdom*, which looses its radical *Moisture*, and gets nothing but *Sweat* in *Exchange*. A *Smugler*, by quenching his own *Thirst*, muddys the whole Fountain of Trade, which in this *City*, more particularly, is by these *Locusts*, almost Ruined. That a set of poor thoughtless *Wretches*, run into it, I am not surprised, but that *Dealers* of
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Consequence, and Men of Fortune, to practise it under the sanction of fair Trade, is what calls for a peculiar punishment, for every Man's hand should be against Him. It is well known the Kings Revenues must be paid, and if *Trade* produces not enough into the Custom-house, the deficiency must be supplied by other Taxes; so that the *Smugler*, not only destroys the *fair Trader*, but robs the Land-ed Man, upon whom it must at last fall. The Infamy annexed to the Name of an *Informer*, is a considerable means to protect this abominable practise of running *Goods*. Whereas every *Patriot* should wipe off that disgrace, by turning *Informer*, whenever it offers; and then every good Man's Glory would be to save his Countrys *Ruin*, by giving *Information*, assisting *Officers*, showing no Mercy to *Smuglers*, seizing all the *Goods* they can meet; which are the only ways to make all the *Branches* of this Wickedness wither, as *They* are the sole means to pluck up the *Root*. And as for those *Robbers* that run *Wool* to *France*, They Impov-
rish

rish the *Rich* and starve the *Poor*, They ruin our *Manufactures*, and make our *Enemies Thrive*. They should be cut down from off the face of the Earth, and the whole Kingdom should join to keep a pack of *blood-hounds*, to run down these *Wolves*, whose *Bodys* should be devoured by *Dogs*, whilst the *Huntsman* should be rewarded with five pounds for their *Heads*.

From these *Smuglers* in *Trade* my Thoughts are naturally carryed to the *Hucksters* in *Physick*, with whom this *City* swarms. These unworthy *Quacks* are rather *Foils* than *Stains* to the *Profession*: and He that will employ them for the Cure of a *Limb*, or a Wast of the *Body*, deserves when forced into the Hands of an able Man, to be thrown into a Consumption of the Purse; for I do insist upon a handsome *Fee*, properly apply'd to a Judicious *Doctor*, to be much Cheaper, than half a Crown given to a wretched *Quack*, in the infancy of a *Disorder*, whose unskiltul pedling nourished into *Manhood*. These *Fellows*, will handfel their new experiments on their *Patients*, and let loose
mad

mad *Receipts* into the sick mans *Body*, to try how *Nature* will fight against *Them*, whilst He stands by and sees the *Battle*. In venereal *Cases*, a single *Quack*, shall Rot more Bones, than five hundred *Whores*. They have but one Method, & if that fails, the Constitution is gone; for poverty and a thirst after a *Fee* spurs on the *Course*, and 'tis odds but they lock up the *Lyon*, in the Patients *Den*, who roaring about the *Fabrick*, at last breaks out, beyond the power of Chains to appease. Other Urinary *Charlatans* in this *City*, will trust to the single witness of *Water*, as the best Testimony may be had; the Blockhead not considering, that Reasons drawn from the Urine alone, are as brittle as the Urinal: And I have known the *Water* run such post haste, thro' the sick mans *Body*, that tho' it could give no account of any thing memorable in its passage, yet I saw one of these *Quacks*, squeeze a *Fee*, examine with a Judicious *Eye*, and show Life floating in it, tho' an Hour proved the Patient in a state of Death.

I admire how any Man will trust that precious Jewel *Health*, in the hands of an ignorant necessitous Quack, whilst a good *Physician* lives in a City: Or how any *Mortal* can swallow the prescription of a *Doctor*, whose *Countenance* dictates nothing but *Buttermilk*. Let us next attend one of his Murdered *Patients* to the *Grave*; and there we find matter of *Correction*. An unnatural Weak Custom, prevails in this *City*, in the *burial* of the *Dead*. *Funerals* instead of being performed in the *Splendid* manner, they generally are, should be executed with all the Gravity, Solemnity, Peace and Quietness, that such *Occasions* call for: And I think that carrying the *Dead* to the *Grave* at twelve a Clock at Night, attended by a *Few*, and half a Dozen *Flambeaux*, answers the *End* better, than the Hurry of a Pompous *Show*, and it is against the Nature of *Things*, to see a Man *bury'd* like a *Prince*, who perhaps lived like a *Beggar*. *Tombs* are the Cloths of the *Dead*; A *Grave* is a plain, a Monument an Embroidered *Suit*, and a *Rich Corps* is only a *Bait* for

Sacrilege. As for *Epitaphs*, let them be *Short* and *plain* and *True*; for except the *Sense* lies above ground, few will trouble themselves to dig for it: Not as some *Monuments*, where the red veins in the *Marble*, seem to blush at the falsehoods written on it. He was an *Ingenious Man*, who first taught a *Stone* to speak, but He was a wicked Man who taught it first to *Lye*. Having done with *Doctors* and the *Dead*, I will next speak of the *Health* of the *Living*. I know not a place upon *Earth*, where *Luxury* in *Diet*, borders so nigh upon stark *Gluttony*, as in this *City*. The immoderate *Feasting* of this *Town*, destroys as many as the *Fasting* of another. Which is a barbarous *Custom* in *Dealers*; upon whose *Health* and *Long Life*; the *Happiness*, *Fortunes* and *Constitutions* of their *Children* depend. Let a *Lord* of a large *Estate*; or even *Fee farm Squires* of midling *Incomes*; or *Citizens* of overgrown *Acquisitions*, drink or devour themselves into the *Hips*, *Gout* or *Grave*, because perhaps their *Deaths* may be the *Lives* of their *Children*. But its Cruelty in a rising

rising *Trader*; to *Eat* himself into a Congregation of Disorders; and after an uncomfortable *Life*, expire, and bequeath nothing to his *Offspring*, but the miserable possession of a set of *Chonicks*. Therefore let me find those who are already plunged deep into this *Vice*, immediately to retire back into the Region of *Temperance*, where only they can expect relief. The *Luxury* that gave birth to a variety of *Dishes*, was to accommodate every *Palate* at the *Table*; but it was supposed in the beginning of this Custom, that a *Guest* would only touch the Dish, he happend to *like*. Now if any *Man* in this *City* feels himself *Gorged* into an Ill state of *Health*, by daily rioting on various *Meats*; let Him by act of Moderation, *Eat* himself back into a good *Constitution*. This same *Luxury* in Diet, a sedentary life, or improper *Exercise*, Joined to a great stock of natural *Health*, imprisoned in a Rich *Constitution*, is the *Father*, or *Grandfire*, of all the *Hips* in the *City*; where some commit self-murder, in a fine State of *Health*, whilst others *Live* miserable, under the
most

most florid *Complexions*. There is another evil Custom, called obscene *Talk*, which is the most unnatural Entertainment in the World for *Traders*, who in their Conversations, should interchange, sober, useful Notions of *Trade*; and whose Facultys should be Employed in the Contemplation of their Shops or Commissions. This Gleet of the Tongue, I have observed mostly to afflict some Old Dealers in this *City*, who having out-lived their Constitutions, gratify their impotent Desires, by a dull Repetition of their former *Lusts*: And tho' this *Vice* affords matter enough for satyrical Zeal; yet as I consider, that the Dissection of putrid Bodies, may cast such pestilential Fumes, as all the benefit of the *Scrutiny* will not recompence, I shall content my self to say, that when Nature hath given an Inhibition, these old *Feilows* keep *Stews* in their Hearts, which pregnant with Lustful *Thoughts*, they dye in *Labour*, because They can't be Delivered. Another Evil practise, of which the People of this *City* are pretty guilty, is that unprofitable Act
of

of *Swearing*; which is the most silly Sin in Nature, because it plays the Platonick and Courts it purely for it self, without any of the appendant Allurements which other Sins have. Thus as it fetches no returns, 'tis an unworthy Crime for a Trading People to deal in. And indeed it would be a great reproach to *Dealers*, could it be justly said, that the *Change* debauched the *Mainguard*, for amongst the very *Army*, *Swearing* is out of fashion saving a few *Oaths*, blattered out of the Mouth of a drunken *Drum*.

In my *Remarks* upon the *Fornication* of this *City*, I must necessarily mention the *Wild-fire* of *Harlots* Wantonness; and I hope my *Modesty* will not be impeached, if the foulness of *Their Actions* stain thorough the cleanest language I can wrap them in. Whether the *sin* of *Fornication* consists in the transgression of a positive Command; or whether like *Drunkenness*, unattended with any consequential Evil, it be an indifferent *Act*, I leave to the determination of the *Pulpit*. I shall treat of it only as it has relation to our pleasures

sures in this World, as far as it is inconsistent with the prudential part of this *Life*, and destructive of the very *passion* we intend to gratify by it. I believe there is not upon Earth, a *City* whose Youth run so *early* into this *Vice*. They begin at fifteen, and end at thirty; They nip Nature in the Bud, and Jading *her* in the Morning of Life, by spurring on at *her* first setting out, *she crawls* a *Garran* before *Noon*, and lays a foundation for those *Lordly Imbecillitys*, acquired in the *College*, which give birth to the *Cuckoldom* of *England*. To describe the *Harlots* of this Town is very difficult, it being hard to draw those to the life, who never sit still. Her Love is a *Blank*, wherein she writes the next man that offers; therefore let not a *Youngster* waste his constitution and Purse, in the possession of a Prostitute, who makes *his* chance *her* Courtely, and like the Common Road, loves the next passenger best. Various are her *Artifices* to allure, and proportionate to the person she intends to entinare. As she *sees*, so herself is seen by her own *Eyes*. On an
 expe-

experienced Man, she'll stare full fixt:
Whilst she squints forth Glances at a
Boy, and contracts the beams in her burning
Glasses, to make them hotter to inflame
her *Object*. she'll deject her Eyes into a
seeming Civility and Cunning, that the
Raw and *Foolish* mistake into a *Modest*
Look. But as a *Veteran* knows, that those
bullets which graze on the ground, do
most mischief to an Army, I am sure she
hurts most with those *Glances*, that are
shot from a downcast *Eye*. She Writes
Characters of Wantonne's with her *Feet*
as *she* walks, and let every young *Fellow*,
affect a *Deafness*, that will not hear, or a
Dullness that will not understand, the lan-
guage of *Her* behaviour; thus following
my Advice, he will vex her, practise vir-
tue, save his Person, & establish a fountain
of Health, whose *Returns* and *streams*
will finely feed the *Expences* & *Pleasures*
of *Old Age*. At length having lost all
reserve, when *her* Deeds grow most
shameful, she grows most shameless, and
does less Mischief. And I do insist upon it,
to be for the publick good, to make a Harlot
become

become so Impudent, as to prove both the *Poison* and *Antidote*, the *Temptation* and *Preservative*. For the *Master* will abhor her *Boldness*, the *Apprentice* will distaste it; and those who perhaps would have gathered the *Fruit* from the *Tree*, will not feed on such *Fallings*. Having done with these Common *Wretches*, I will now go into Those private *Harlots*, who continue a kind of strange *Coyness* even to the last; which differs from *Modesty*, as much as *Hemlock* differs from *Parley*. They will deny common *Favours*, because they are too small to be granted; They'll part with all or none; refuse to be *Courteous*, and reserve themselves to be dishonoured. I never knew one of this cast, but when she tyed Her self in Mariage to *One*, it was that she might more freely Stray to *Many*. There is a peculiar Air in the very drels of this Species of *Women*, and the *Modesty* and *Discretion* of those who are *Virtuous*, is to be commended in keeping great distance from the *Behaviour* and *Attire* of *Harlots*.

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THERE are variety of *Vulgar Errors* in this *Town*. Those that are *Indifferent*, I will Postpone to *those* whose consequences are fatal : And amongst all the evil Appendants that hang, and constantly attend upon the *Vulgar Errors* of this *City*; I know not any more pernicious in its practice, nor more easie to reform, than the wrong Notions my *Fellow Citizens* generally betray, concerning the *Office* and *Power* of *Grand* and *Petit Juries* : As this Knowledge arises from Facts and human Institutions, it must be acquired by human Labour ; therefore it would be cruel in any Man to Arraign my *Genius*, when I interlard my Sentiments with the Words of another, upon a Subject which *He* himself possess'd by Acquisition.

THE Righteousness of our *Constitution* suffers no Man to be Condemn'd by the Power of Superior Enemies, or the Rashness or Ill-will of any Judge, nor by the bold Affirmations of profligate Witnesses. For by a Fundamental Law of our Government, no Man shall lose his Life, Liberty or Limb, but upon be-

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ing found Guilty on two several Tryals, and the Judgment of twice Twelve Men at least, all of his own Condition and Neighbourhood. As this *Paramount, Vital Privilege*, and the rest of our Liberties, are founded on that Pillar of *English Freedoms, Magna Charta*; I will here incert an Abstract of the Article that confirms them all; which I believe can't be unacceptable to a *Trading People*, to whom it must give great Glee to find their Lives, Liberties, Limbs, Estates, Chattels, Wives, Children, Ships and Cargoes, laconically secured in the Style and Size of a Bill of Lading.

“ **N**O Freeman shall be taken, or
 “ Imprisoned, or diseised of his
 “ Freehold, or Liberties, or Free Cust-
 “ oms, or be Out-Law'd, or Exil'd, or
 “ any otherwise Destroyed; nor we
 “ will not pass upon him, nor condemn
 “ him, but by lawful Judgment of
 “ his Peers, or by the Law of the
 “ Land. We will Sell to no Man,
 “ We will Delay to no Man, either
 Justice or Right. THE

THE Office and Power of Jurys is Judicial. They only are the Judges from whose Sentence the *Indicted* are to expect Life or Death: Upon their Integrity and Understanding the Lives of all who are brought into Judgment do ultimately depend: from their *Verdict* there lies no *Appeal*: By finding Guilty, or not Guilty, they do complicateately resolve both *Law* and *Fact*. Judges are made by Prerogative, and many have been formerly preferred by Corrupt Ministers, without regard to their *Integrity* or Skill in the Laws. Their Places is Honourable and Profitable, and their *Tenure* so precarious, viz. *Durante bene placito*, merely during pleasure; they lye under great Temptations; and their having been generally accustomed to Fees, some Hands acquire by *habit* such an Involuntary motion, that many extend them paralitically to Corruption. They cannot be Challenged, and often think themselves above any Action, and thence are encouraged to strain a point now and then. They are not sworn at each particular
Tryal

Tryal, nor never at all but once, and that exceeding General. I say all those may possibly happen to Byas some particular Judges: But nothing of this kind can reasonably happen to a Jury, who should be Persons of Ability, Honesty, and Indifferency. He must possess a *Freedom of mind*, as He stands Indifferent, and as He stands Unsworn. The Power of a *Grand Jury* extends to all offences throughout the County for which they serve; and their Office is principally concerned in *Presentments*, and *Indictments*. The first is when the Jury themselves, of their own *Knowledge*, or *Enquiry*, do take Notice of some *Crime*, *Offence* or *Nusance* to the injury of the Publick, which they think fit should be removed or punished; and in order thereto give the Court notice thereof in Writing, briefly and without Form, only the Nature of the *Thing*, and the *Persons Name* and the *Place*; and this is called a *Presentment*, being the matter whereon to form an Indictment, from which a *Presentment* differs in these two respects. First in

in that it is always Originally the *Act* of the *Grand Jury* ; and secondly, That it is not yet drawn up into Form; whereas Indictments are commonly drawn up at the instance of some *Prosecutor*, or by the Order of the *Court*, and are brought before, and delivered into the *Grand Jury*, who examine Witnesses, and as they think fit, Return the Indictments endorsed, either *Billa Vera*, or *Ignoramus* ; that is, *We* do not find the matter, or there does not appear to us such Sufficient Grounds for the Accusation, that the Person's *Life* and *Reputation* should be brought into Question. This last I would have seriously weighed by every Man who thinks he may be upon a *Grand Jury* hereafter. It is a reproach to humanity, to see Goals swarming with unfortunate Creatures, and Docks filled with miserable Wretches, who upon Tryal appear to have committed no Crimes deserving even the hardships of Custody, but whose Sufferings proceeded from that abominable practice of finding Bills as a matter of Course. And to the End that
ignorance

ignorance may not be pleaded here. In
 after, and that I may find none for the Cr
 future, perishing in Prison, nor any wh
 Tradesmen's Families starving at home, M
 that a merciless Clerk of a Crown may for
 Riot in Luxury abroad, I will here set to
 down the Oath administred to Grandif
 Jury-men.

YOU shall diligently Inquire and true a I
 Presentment make of all such mat-tha
 ters, Articles and Things as shall be given ha
 you in charge, as of all other Matters and lai
 things as shall come to your knowledg touch-th
 ing this present service: The King's Coun-
 cil, your Fellows, and your own you shall cer
 keep secret: You shall present no Person for Ill
 Hatred or Malice; neither shall you leave of
 any one Unpresented for Fear, Favour or
 Affection, for Lucre or Gain, or any hopes Li
 thereof, but in all things present the Truth, on
 the whole Truth, and nothing but the up
 Truth, to the best of your Knowledge. en
 M

FROM whence, it appears, that the be
 End of their Office is Two-fold. 1st. to Gr
 Inquire

Inquire after, and give Notice of all Crimes, Offences, &c. in the place for which they serve, and find Bills against Malefactors, where there are good grounds for the same, that so they may be brought to a Tryal if forthcoming, or *Out-lawed* if they are fled, which tho' an excellent remedy against pestilent *Banditti*, or a resolute Villain in the *Sanctuary* Manner of a *Bashtar* it has been neglected 'till lately, that I am informed, a set of Gentlemen have joined in a Society to extirpate villains of all Sizes, and will proceed against those that fly to Out-lawry.

SECONDLY, To preserve the Innocent from the *Disgrace* and *Hazard* which *Ill Men* may design to bring them to, out of *Malice* or *Subornation*. For so tender is the *Law* of the Reputation and Life of a Man, that it will not suffer the one to be sullied, by the *Party's* holding up his Hand at the *Bar*, and the other endangered by a *Tryal*, untill first the Matter and Evidence against him have been scanned, examined and found by a *Grand Jury*, upon their Oaths, against him,

him. Therefore you see by their Oaths they are sworn not only to *Enquire*, but diligently to Enquire, not to be negligent or slothful, nor to take things upon Trust, or hurry them over carelessly, but to weigh the Circumstances, sift the *Witnesses* and search out the Truth of such Informations as come before *Them*. And if they have reasonable Suspicion of *Malice*, *Subornation*, or wicked Design against any Man's Life or Estate, in such as Offer or come to Swear to the Bill of Indictment, they are bound by Law as well as Conscience, to use all Diligence to discover the Villany, and if it appears to them, (whereof *They* are the Legal *Judges*) to be a Conspiracy, they are bound not only to reject the Bill, but to Indict all the Conspirators, Associates and Abettors.

THE Grounds upon which *Grand Jurys* are to proceed to give their Verdict are either, First, from their own Knowledge, and so they may find an Indictment against a Person tho' there be never a Witness at all to it; and a *Petit*

Juryman

Juryman may likewise find a Person Guilty of Murder or Felony, tho' no Witnesses appear against him to prove it ; and the reason is, because the *Jurys* being of the *Vicinage*, or Neighbourhood, the Law supposes they may know the Matter of their own Knowledge ; and therefore if a *Jurys* Knowledge of a *Man's Guilt*, is sufficient to Condemn him, why should not their Personal knowledge of a Prisoners Innocence, or of the Witnesses swearing falsely, be sufficient to acquit him : The other Ground upon which *Grand Jurys* are to proceed, is *Testimony of Witnesses* ; and this is called *Evidence*, because it ought to make the matter manifest and *Evident* to the *Jury*, who are the only *Judges* ; and therefore according to their Oath they ought diligently to *Inquire* into the Quality, Repute and Circumstances of the *Witnesses*, who tho' never so Rampantly positive, yet if the *Jurors* have reasonable grounds not to believe them, They will remain as Ignorant of the Party's Crime as before. If as some perswade

F themselves,

themselves, they must find the Bill be-
 cause People swear desperately, tho' they
 do not believe them, *They* are no security
 to preserve *Innocence*. Suppose a Lewd
Buntur, should resolve to Indict the *Arch-*
Bishop of *Canterbury* for a *Rape*, and
 swear it very heartily, which no doubt she
 would do, according to this *Vulgar Er-*
ror, of going according to *Evidence*, the
Jury must find the *Bill*, the *ArchBishop*
 must be committed to Prison, suspended
 from *Ecclesiastical Jurisdiction*, and his
Goods and *Chattles* throughout *England*
 Inventoried by the *Sheriffs*; would it be
 a good Excuse for the *Jury* to say, that
 though they believed in their Consciences
 his *Grace* was innocent, yet because the
Harlot swore it positively, *They*, as so
 many *Parish Clerks*, said *Amen* to her
 Oath of the *Fact*, found *Billa Vera*, and
 so refered the *ArchBishop* with his *lewd-*
ness and Goddess, to God and his Country.
 If an Indictment was laid against a Man
 for Criminal Words, said to be uttered
 in a Discourse, tho' the *Witnesses* roundly
 swear all the express *Words* in the Indict-
 ment

ment, yet unless they will relate and set forth the whole *Talk*, 'tis impossible y^e *Jury* should Judge of the Matter; for the foregoing and subsequent Words may render *Expressions* innocent and Loyal, Rank Treason, taken to pieces; as if one should say. *To affirm the King has no more right to the Crown than I have, (which is the opinion of the Jesuits if his Majesty was Excommunicated by the Pope) is detestable Treason.* And Two Men at a Distance, not well hearing, or maliciously designing against his Life, should swear that He said—*The King has no more right to the Crown than I have:* Now that the Man did utter these Words is true; but if you ask the Evidence the rest of the *Colloquium*, they shall tell you there was more Discourse, but they cannot remember it; now would it not be hard for a man, to be put to hold up his hand at the Bar under the frightful charge of Treason in this Case. Or, suppose, a man should say to his Friend. *It was a wicked conspiracy in the two Churchwardens to swear to the Bishop, that they*
caught

caught the Parson of our Parish kissing the Sexton's Wife in the Vestry Room. And that a Drunken or Malicious Clerk in the next Chamber should over-hear the Discourse, and go swear to his *Parson*, that they said, *they caught him kissing the Sexton's Wife in the Vestry Room.* Would it not be hard that the Innocent Man should be actioned before a *Jury* for Damages. No less Care or Concern lies on the *Grand Jury* than on the *Petty Jury*. People may tell you, That you ought to find a Bill upon any Probable *Evidence*, for it is but a Matter of *Course*, a business of *Form*; only an *Accusation*, the *Party* is to come before another *Jury*, and may there make his Defence. But if this were all, to what Purpose have We *Grand Juries* at all? why are the *Wise* and Best Men in the City troubled? Why are they so Strictly *Sworn*? they are as much upon their Oaths as the *Petty Jury*; and the *Life* of the Man against whom the Bill is brought, is in *their* Hands.

It is remarkable too, that the Law directs

rects them only to say, either *Billa Vera*.
It is true ; or *Ignoramus*, *We know not*,
but never, that it is not True ; which
shews, that if they are doubtful, or not
fully satisfied, the *Indictment* must not be
Endorsed *Billa Vera*, We know it is
true ; but *Ignoramus*, We doubt it, We
do not know it, We are not certain it is
true. If *They* find a *Bill* where they
ought not, *They* wound their own Con-
sciences, and do irreparable Damage to
the *Party* ; but where *They* do not find
the *Bill*, there is no harm done to any
Body ; for another *Indictment* may be
brought when there is better *Evidence*.
Amongst other Devices to undermine the
Rights and Power of *Jurys*, and render
Them insignificant, an Opinion has been
advanced, That they are only *Judges* of
Fact, and are not at all to consider the
Law ; so that if a *Person* be Indicted for
a *Fact*, which really is no Crime in it self
by Law, but is worked up by words of
Form, as *Treasonably*, *Seditiously*, &c. If
the *Fact* be but proved to be done, tho'
the said wicked *Circumstances* do not ap-
pear,

pear, yet They shall be supplied by the Law, which You are not to take Notice of, but find the *Bill*, or bring in the Person *Guilty*, and leave the consideration of the Case in Law to the *Judge*, whose business it is.

THUS some People argue, but it is an apparent Trap to render Ignorant *Jurys* Tools of Oppression, to Ruin and Murder their Neighbours with the greater Formality. For tho' it be true, that matter of *Fact* be most commonly the proper *Object* of a *Jurys* Determination, and Matter of *Law*, that of the *Judges*; yet as Law arises out of Facts, and is complicated with them, it can't but fall under the *Jurys* Consideration. 'Tis by applying matter of *Fact* and Law together, and from their due consideration of *Both*, that a Jury brings forth a *Verdict*. Do We not see in most general *Issues*, as upon not *Guilty*, pleaded in *Trespass*, breach of the Peace, or Felony, though it be Matter of Law, whether the Party be a *Trespasser*, breaker of the Peace or Felon, yet the Jury do not find *y Fact* of the Case
by

by it self, leaving the *Law* to the *Court*, but find the Party Guilty or not Guilty generally ; so that though *They* do not answer singly, what is *Law*, yet they determine the *Law* in all Cases, where *Issue* is joyned. In every *Indictment*, *Information*, &c. there are certain Words of course, called; matter of *Form*, as *Maliciously*, *Seditiously*, *with such and such Intention* &c. and these are sometimes raised by a just and reasonable Implication in *Law*, and sometimes are thrust in merely to raise a Pretence or Colour of Crime, where there is really none, so that every *Jury-man* ought well to understand this distinction, where the Naked Act charged, is in it self a Crime ; as, Killing a Man, Levying War against the King, &c. There the *Law* requires in Pleading, and will supply those *Words*, and if the *Jury* do find that the substance of the Charge is such a Crime, they must find it, altho' there be no direct Proof of these Circumstantials. But where the Act is in it self indifferent, where the purport of these Words *Maliciously*, or *with such or such a design*, is necessary

cessary to be Proved: For else there is no Crime.

MUCH of what has been said concerning *Grand Jurys*, is applicable to *Petty Jurys*; and therefore I will conclude with some Observations upon *going against seeming Evidence, and the Directions of the Court*. I would know whether any thing be more common, than for Two Men, *Barristers* or *Judges*, to deduce contrary Conclusions from the same *Case* in *Law*? And is there any difference, that Two Men should infer distinct *Conclusions* from the same *Testimony*? Is not the same *Author* and Place in that *Author*, urged to maintain contrary conclusions? Is any thing more frequent in the controversies of *Religion*, than to press the same *Texts* for opposite *Tenets*? Thus two Persons may apprehend with *Reason* and *Honesty*, what a *Witness*, or *Many* say, to prove in the Understanding of *One*, plainly one thing, and in the Apprehension of *Another*, clearly the contrary: Must therefore *One* of these merit Censure, because he doth

doth what he cannot otherwise Do, in Integrity and Conscience. And this is often the Case of the *Judge* and *Jury*. The *Verdict* of a *Jury* and *Evidence* of a *Witness*, are very different things in the Truth or Falsehood of them: A *Witness* swears but to what He hath *Heard* or *seen* generally, or more largely, to what hath fallen under his Senses. But a *Jury-man* swears to what he can conclude from the *Testimony* of such *Witness*, by the Act and Force of this Understanding; to be the *Fact* enquired after; which differs nothing in reason, from what a *Judge* out of various Cases considered by Him, infers to be the *Law* in the Question before Him. It is true if the *Jury* were to have no other Evidence for the *Fact*, but what is deposed in Court, the *Judge* might know the Evidence, and the *Fact* from it, equally as They, and so direct what the Law is in the Case; though even then the Judge and Jury might honestly differ in the result from the Evidence, as well as the *Judges* may, which often happens: but the Evidence which *Jurys* have for

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the

the *Fact*, is much otherwise than That; For, Being returned to the *Vicinage* or Neighbourhood, where the Cause ariseth, the Law supposes them from thence to have sufficient Knowledge to Try the Matter in Issue, tho' no Evidence were given on either side in Court: but to this Evidence the *Judge* is a Stranger. They may have Evidence from their own personal Knowledge, That which is deposed in Court is absolutely false; and to this the *Judge* is a Stranger. A Man can conclude the *Thing* to be resolved by another Mans understanding or reasoning; and tho' in obedience to the directions of the Court, the Verdict be Right the *Jury* give, yet they being not assured it is so from their own understanding, are forsworn, at least in their Consciences.

Having now worked my *Imagination* almost to *Death*, I will conclude this voluntary *Task*; and I think I am better than my Promise, because I hope the *Fulness* of some *Remarks*, will supply the *Deficiency* of others: Harmless Mirth is the best *Cordial* for a consumption of the
Spirits

Spirits; but *Mine* are nigh consumed in the rise of that pleasure, I expect this will *provoke*. For the sake of *Reformation*, I have done this, and I assure my *Reader* that careless of the Consequence, I feel no *Dread* upon my *Mind*:

F O R, nor *Episcopal Resentment*, nor *Presbyterian Zeal*; the *Sullenness* of *Quakerism*, nor *Anabaptist Spleen*; The *Pique* of *Hugonotism*, nor *Cant* of *Hypocrites*; the *Poignard* of a *Priest*, nor *Poison* of a *Parson*; The *Warrant* of an *Alderman*, nor *Committal* of a *Justice*; The *Bolts* of the *Staple*, nor *Imprisonment* of a *Mayor*; The *Villany* of a *Barreter*, nor *Cunning* of an *Attorney*; The *Power* of a *Judge*, nor *Oratory* of the *Bar*; The *Threats* of a *Robber*, nor *Cruelty* of a *Bailiff*; The *Dislike* of the *Council*, nor *Apprehensions* of the *Commons*; The *Ghost* of a *Caterer*, nor *Purse* of a *Banker*; The *Arts* of a *Detractor*, nor *Tricks* of a *Butter-Buyer*; The *Drugs* of a *Quack*, nor *Terrors* of the *Dead*, have any effect upon my repose;

because

because from a consciousness of my good Intentions, I went thro' them all, in perfect Rest of Soul, without *Fear* or *Trembling*; io farewell, and

SHOVE AWAY.

F I N I S



A
Critical *REVIEW*,

Of the Foregoing

W O R K

O F

ALEXANDER the *COPPERSMITH*.

B Y

William Boles.



C O R K E:

Printed by George Harrison at the
Corner of *Meeting-house Lane*, 1737.

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A
Critical *REVIEW*,
Of the Foregoing
W O R K. *by the*

LET not the *Reader* be surpris'd at the Union of *Us two*; for being of no *Kin*, we may be lawfully join'd to each other. In perusing the foregoing *Remarks*, I was astonish'd at the Audaciousness of this *Coppersmith* in presuming to censure the *Views* of a *City*; Himself overwhelmed in *Licentiousness*, and acts of *Immorality*. Satyrical Papers of this kind, may do inconceivable Mischief. The *Dirt* cast in his *Remarks*, may be *shov'd* by an Artful Malicious *Person*, upon the *face* of his Innocent *Neighbour*, which dry'd on, by continuance of time, can never after be wash'd off. Therefore should I suffer those Malignant *Works* of that
same

same *Alexander* to go publickly untrouled; what We only laugh at in *this*, may pass for *Records* in the next *Age*.

In the opening of this *Book*, he seems to lament the want of a *Synagogue* in this City. A Vagabond *Religion*, best becomes *His* Soul, who like *His* Free-thinkers, lives by the *Sins* of the People. Page. 2. He pays a bad Compliment, and casts a vile Insinuation on the *Established Church*, when He makes Its *goodness* to be solely produced from the sanction of an *Act* of *Parliament*. I suppose by the *Presbitarian Persecution*, he means their behaviour to the *Quakers* in *New England*: But then he should like an honest Man, distinguish between the cruel Spirit of *Boston*, and the fair Charitable Tempers of the *Presbitarians* of *Corke*, to which place only, He professedly confines his Remarks. This shews want of *Ingenuity*; as the *Immaterial, Indifferent Acts* of the *Quakers* shews a defect in Language. To say the best security we have against that Inoffensive People the *Anabaptists*, doing *Harm*, is because they can't; is a
Gibe

Gibe becoming the Scurrilous pen of *Alexander*; and his affected *Civility* to the *Hugonets* in Page 3, expressees nothing more than the Malignity of that *Coppersmiths* Heart. I confess that he has drawn a *Hypocrite* to the life; but the Words *Bawd* and *Pimp*, at the conclusion, in Page 5. looks as if He drew his *Similies* in a *Brothel*. I have now gone thro' all the religious *Sects* of this City, but cant find this Impious *Coppersmith* in any. If he has not tasted so long from *Devotion*, as to loose all *Appetite*; or if it be possible to fix such a Vagrant in *Religion*; I think I perceive him, in the *Seventh*, and last Sect he mentions, the *Papists*. From his long Abode amongst Them in *France*, where doubtless He assimilated to his *Mind*, many of their *Principles*. From the Paternal cordial Advice, which he gives *them*, for a Reformation in their Conduct, as to the prudential part of *Life*; From his over-looking the absurdity of *their Religious Tenets*, and post-poning Their more aboninable *Practices*, to a few trifling *Errors* in Trade. From the Jesuiti-

cal passion He affects to be in with them, to *cloak* the *Service* he *Tenders* them, by the correction of Reproof; I say, from these premises, strengthened by the Arrows shot at every other *Denomination*; I must conclude the Author of the foregoing Performance, *Alexander* the *Coppersmith*, to be a most *flagrant*, *Malignant*, *Jesuitical* *Papist*. His Charge against the *Pajors*, in Page 9. is I dare affirm ushered in, by a most notorious *Falshood*; for I am sure no well-disposed *Person*, ever prayed a Fellow of the *Coppersmiths* Character in life, to reform the *Mis-conduct* of *Ministers*; and such a barefaced false Assertion, betwrays in *Alexander*, a *master-piece* of finished *Impudence*. And his *Scheme* to destroy Vice in the *Clergy*, in Page 10. where he proposes that a good *Preacher* but *Ill Liver*, should be locked into the *Pulpit*, 'till He preaches Himself to Death, is impracticable in its nature, and contrived, and uttered for no purpose, but the Destruction of an Old *Proverb*, which will in spite of the *Coppersmith*, last as long as our Mother *Church*

Church. viz : do not as I do, but do as I
say. He likewise affirms some, to possess
false *Gravity*. Now *Gravity* is the
Ballast of the *Soul*, which if the Giddy
Alexander possess'd, it would keep his
mind Steddy, and whip his Vagrant *Fancy*
home to a more proper Object, than the
Back Shambles of *Divinity*, in Page 11,
and so restrain his skittish Imagination,
from coining a *Phrase*, that no Idiom in
the English Language will admit of. In
short to conclude the *Review* of the *Re-*
ligion of his *Book*; *Alexander* assails the
Vices of *Pastors*, from *Envy* and a hatred
of their *Virtues*. And as the *Spleen* that
issues forth from a *Female Orator*, at the
expiration of her last *Discourse*, appears
in the very twist of her untavoury *Mouth*,
the Malice of the *Coppersmith*, is expressed
in every turn of his *Pen*. And as *Her* be-
dewing the *Auditors*, renders *Her* uncom-
fortable to *Them*; the bitterness of his
Ink, make his Readers uneasy; And as the
worst Construction, is then by this exhaus-
ted *Female*, put up every Action of ano-
ther; *Alexander* like *Death*, spares no
Body.

Body. But Uncharitable *Wrath* becomes so inflamed in *Both*, That *She*, and *He*, joyn, to turn all objects into fuel to feed it. C. C. A. W.

Had the *Coppersmith* treasured up his Spirits thriftily, and not rack'd his Brain to illustrate every trifle, he would not have wanted *Imagination* in a point of such Importance, as the omission of the strongest arguments against the power of an *Alderman* of the *Ward*, must be. It is true He says it is against *Law*, to restrain a Man from *Sueing* in what *Court* he pleases where the matter is *Cognizable*. Now *Alexander* forgot that no *Court* ever can *Commit*, but a *Court* of *Record*; therefore if a *Sheriff's Court*, or *Leet*, have no power to Imprison, by what Authority dare a single *Alderman* lend a *Tradesman* to Goal for a *Shilling*; or exact from the Debtor, a *Great* for a *Summons*, another for the *Oath* to prove the *Debt*; sixpence for a *Warrant*, and sixpence for a *Discharge* from Goal. This, and selling blank *Summons's* as free as a Sheet of *Pins*, is a monstrous perversion of *Justice*; and

and such oppression ought not to be suffered, and indeed *Aldermen* of the *Ward* should be chosen out of the *Burgeſſe's*, for ſuch cruelty is not only inconfiſtant with the intention and End of a *Juſtice* of the *Peace*, but is likewiſe contradictory to the very importation of the meaning of the *Terms*. and that *Man* is only fit to be intruſted with ſuch *Power*, whoſe whole conduct in that *Office*, for many years, beſpeaks a natural tenderneſs for the *Poor*; an acquired Knowledge of his *Duty*; A Peace-making *Soul* above a *Fee*, which can never admit of *fatning* His Family by the *poverty* of the *Miſerable*; if ſuch there be, let *Him* ſtep forth, prove theſe *Titles*, and take the *Office*. In Page 26. the *Copperſmith* conſtitutes Alderman *French*, (of Dublin I ſuppoſe,) a patron for the Magiſtrates of Cork. Tho' it is ſaid he kept ſixteen *Offices* in that *City*, to ſell his *Juſtice* in. How inconfiſtent is *Alexander's Precept* with his *Example*.

His Scheme about *Beggars*, in P. 57. is ridiculous. And his Advice to the *Governors* in 58. is an impracticable, uſeleſs piece of Impertinence. In

In his *Remarks* upon the Contest, between the *Commons* and *Council* in P. 85. He quotes a Precedent to show that the Commonality to avoid popular Confusion, may choose a select Number of their *Body*, to Elect a *Mayor*. Now the *Coppersmith* certainly wrote that *Page*, when His Brain was in a Confused state of *Inflammation*, the morning after a nights *debauch*; For had he been *Cool*, he would have expressed the Use of that *Citation*, and show'd from parity of Reason, that if a *Council* refuses to grant a fair, reasonable Demand, to the *Commons* that Created them; surely *They* may Resume the power *They* gave Them, when from Faction they plunge the City into popular *Confusion*. But nothing proclaims the *Coppersmiths* dilengenuity and giddiness, more than the palpable Falshood in P. 103. Where contrary to the direct promise of his *Proposals*, he personally points at the *Caterer*, which is an unpardonable Crime, if the Man be really alive; but as this will admit of some Doubt, I will forbear further Censure until his *Friends* and *Bankers*,
put

put it beyond dispute, raise him from the *Dead*, and show him on *Change*.

In this *Coppersmiths* Remarks upon *Mallow lane*, he has blattered forth a crowd of general Crimes, without entering into *Particulars*, from which doubtless He has been *bribed* into a concealment; because the single instance he gives of their Roguery, is notoriously false, tho' it might have ben easy for *Alexander* to publish a hundred True. This plainly betwrays his *Corruption*. His *Remarks* upon *Juries* are moitly stole, and really the *Coppersmith* has a keen *knack*, at pilfering knowledge from others, and fathering it *Himself*. Tho' in his *Proposals* he promised some *Remarks* upon *Lisbon*, the very Name is not in his *Book*. | And tho' He has no claim to any *Merit*, from any good he intended this *City*, by the omission of such a tender *Article*; yet I am glad he touched it not: and indeed it would have been a profusion of *Words*. for any *Man* to speak upon any Branch of the *Wolien Manufacture*, since the publication of a Paper wrote by an Englishman

man called, ' *An Argument upon the*
" *Woollen Manufacture of Great Britain.*
" *Plainly demonstrating, that Ireland, must*
" *be speedily employed therein, as the only*
" *means to recover its Decay, and to pre-*
" *vent its Ruin.* The English Author
of this *Argument*, has from the most cog-
ent *Reasons*, proved unanswerably to a
Demonstration, That the *English* would
benefit as much again, by opening the *I-*
rish Commerce, as the *Irish* can do them-
selves. Whoever the *Owner* of this *Paper*
be, he has a *Head* finely turned for *Trade*;
A perfect *Knowledge* of the present *State*,
and true *Interest* of *England*; A strong
Nervous Genius, consequently a most in-
imitable clear way of reasoning. And a
Mind free from *Prejudice*, or *Passion*. a-
gainst this *Kingdom*, with a hearty regard
for the safety and welfare of his *Own*.

F I N I S.